ARETINA;

Or, The Serious

ROMANCE.

Written originally in English.

Part First.

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To all the Ladies of this Nation.

Fair Ladies,

I Do, like Moſes *trembling mother, leave this my firſt born upon the banks of envies current, expoſed to the muddy and impetuous ſtreams of merciles cenſure; wiſhing, that the fair hands of the meaneſt of your number would vouchſafe to dandle it in the lapp of your protection; It is but an abortive birth, poſted to the world before its time, by an unavoidable emergent, and ſo I fear ſhall never prove ſtrong, nor be able to go much abroad: Yet if it be admitted to ſuck the breaſts of your favour, it may poſſibly prove ſtrong enough (ſhielded by your affection) to grapple with malice, and all other oppoſition. Whileſt my winged curioſitie, pilgrimaged through all the corners of my memory; deſirous to know wherewith it was fitteſt to adorn the porch of this mean ſtructure; duty at laſt pleaded, that it was leſe-majeſty againſt your ſupremacy, even to doubt whether it was fit to give you the precedency: For, ſince the beſt eyed fancy, cannot obſerve any traite in your peerleſs faces, wherein nature hath not prodigalled her charmes; ſo perfection were imprudent, and ſo no perfection, if it palaced not it ſelf in ſuch accompliſht creatures. And if there be any Orthodox maxime in Phiſognomy, we may conclude, that ſuch excellent faces are aſſorted with excellent ſouls: Providence being like theſe prudent Artiſts, who beſtow the choiſeſt caſes only upon the richeſt*

pieces. And seing one look darted from your irresistible eyes, is able to conquer, in a moment, these over whom neither reason, nor courage, could never raise their trophies; We may conclude that there is something in you, which nothing in man (who seigneurises over all other creatures, and who can pretend to nothing stronger then courage and reason) can ever equal. It is to pleasure you that wit is studied, and were it not that ye might be pleased, certainly providence had placed wit beyond the reach of our studies: it is to sooth your humor, that men school themselves in patience; and by your miraculous voice, the storms of their passions are calmed; from your beauty, cowards borrow courage, and niggards liberality; So that all these scattered colonies of vertues, which are squandred amongst men, are all originated from your example. But as it was duty, so it is prudence in me to beg your patronage; for how can the body of this Book be abisſed, and sink in the gulf of scorn, if its head be handed up by such admired beauties; neither think I, that malice can be so malicious, as to along a thurst at the author, who ensconces himself behinde such sacred persons; lest the blow destinated for him should wound them who targets him. I have chosen so many patroneſſes, to evidence that there is none of your never enough admired sex, but may lay claime to the patronage of all that drops from my pen; as also, fearing that among such a number, I should scarce finde one who would be so excessively hospitall, as to lodge in her Cabinet or Chamber such an unacknowledged Orphelin. The disappointment of my fears in this, is rather tha wish, then the expectation of,

Fair Ladies,

Your most humble Servant.

An

An Apologie for ROMANCES.

IT hath been rather the fate, then merit of Romances in all ages, to be aſperſt with theſe vices, whereof they were not only innocent, but to whoſe ante-doting vertues they might juſtly pretend: for whereas they are judged to be both the fire, and faggots, whereby Lov'd flames are both kindled and alimented; I believe verily, that there is nothing can ſo eaſily extinguiſh them, for as theſe who have at Court, ſeen numbers of peerleſs and wel deckt beauties, can hardly become enamoured of an ordinary Country-maid; So theſe who have ſeen a Philoclea, *or* Cleopatra, *depenciled by the curious wits of* Sidney, *and* Scuderie, *will hardly be invaſſalled by the (to them ſcarce approaching) treats of theſe, whom this age garlands for admired beauties. Others forſooth accuſe them, for robbing us of our precious time; but this reproach is ill founded; for if the Romance be abject, none will triſle away their time in rea-*

ding it, except these who would misspend it however, and if they be excellent, then time is rather spent then misspent in leasing them over. There is also a third race of detracters, who condemn them as lies; but since their Authors propose them, not with an intention to deceive, they cannot properly be reputed such: And albeit they seem but fables, yet who would unkernel them, would finde hudled up in them reall truthes; and as naturalists observe, these kernels are best where the shells are hardest; and these mettals are noblest, which are mudded over with most earth. But to leave such Phanaticks in the bedlame of their own fancies, who should blush to trace in these paths, which the famous Sidney, Scuderie, Barkley, and Broghill hath beaten for them; besides thousands of Ancients, and Moderns, Ecclesiasticks, and Laicks, Spaniards, French, and Italians, to remunerat whose endeavours, fame hath wreathed Garlands (to betemple their ingenious and ingenuous heads) which shall never fade whilest Learning flourishes. I shall speak nothing of that noble Romance, Writen by a Bishop, which the entreaty of all the Eastern Churches could never prevail with him to disown; and I am confident, that where Romances are written by excellent Wits, and perused by intelligent Readers, that the judgement may pick more sound information

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from them, then from History, for the one teacheth us onely what was done, and the other what should be done; and whereas Romances presents to us, vertue in its holy-day robes, History presents her only to us in these ordinary, and spotted sutes which she weares whilst she is busied in her servile, and lucrative imployments: and as many would be incited to vertue and generosity, by reading in Romances, how much it hath been honoured; So contrary wise, many are deterred by historical experience from being vertuous, knowing that it hath been oftner punished then acknowledged. Romances are these vessels which strain the christal streams of vertue from the puddle of interest; whereas history suffers the memory to quaff them of in their mixt impuritie; by these likewise lazy Ladies and luxurious Gallants, are allured to spend in their Chambers some hours, which else, the one would consecrat to the Bed, and the other to the Bordell: and albeit essayes be the choicest Pearls in the Jewel house of moral Philosophy, yet I ever thought that they were set off to the best advantage, and appeared with the greatest lustre, when they were laced upon a Romance; that so the curiosity might be satisfied, as well as the judgement informed, especially in this age Wherein the appetit of mens judgements is become so queasie, that it can rellish nothing that

is not either vinegared with Satyres, or ſugared with Eloquence.

I know that theſe who have devanced us in this imployment, will as our eldeſt brothers in time, have a double portion of fame beſtowed upon them, and no wonder ſeing they had ſtore both of expreſſion and invention to make choice of, and if any of us uſe their expreſſions, albeit we were only debtor to our own invention for them, yet We ſhould be thought to plagiarize: wherefore he who Writes now, ſhould read what hath been Written formerly; not to the intent that he may borrow, but leaſt he ſhould borrow any thing that is theirs. I perceive there have been two errours committed by the firſt Writers of Romances: the firſt was, that they ſtuffed their Books with things impracticable, which becauſe they were above the reach of mans power, they ſhould never have fallen within the circle of his obſervation: and ſuch was Amadis de Gaule, Palmeron de Oliva &c. *The other errour was in the ſtyle, which becauſe of its ſoaring pitch was inimitable: and as the firſt hath been the fault of the firſt writers, So the laſt hath been the fault of the laſt Writers, Wherefore the famous* Scuderie *hath written ſo, as that his invention may ſuit well with our practiſe, and his ſtyle with our diſcourſe, and eſpecially in his* Clelia, *Wherein he profeſſes that he hath adapted all to*

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the preſent converſe of the French Nation and that is really the mould wherein all true Romances ſhould be caſten. There are ſome who embroider their diſcourſe with Latin and Greek termes, thinking, like theſe who are charmers, that the charme loſes its energie, if the words be not uſed in Latine. But this is as ridiculous, as if one who deſires to make his face ſeem pleaſant, ſhould enamble it with red, blew, green, and other colours; which though they are in themſelves pleaſant, yet are rediculous when placed there. And this is an univerſity ſtyle, which ſavours too much its pedant, and is at beſt but baſtard oratory, ſeing the ſcope of all Orators is to perſwade, and there can be no perſwaſion where the term is not underſtood; examples of this are Brown, Charletoun, &c. The ſecond ſtyle, is that of moral Philoſophers, where the periods are ſhort, and the ſenſe ſtrong, and our experience teacheth us, that the ſhorter any thing be, it is the ſtronger: this ſtyle ſuits beſt with Preachers, whoſe it is to debit the grand miſteries of Faith and Religion; for, ſeing ſentences there ſhould be weighty, if they were either many, or long, they would burden too much the hearers. The third ſtyle, is that of Barraſters, which is flouriſhed with ſimilees, and where are uſed long winded periods; and of all others, this is the moſt preferable, for ſeing ſimilitude is but a harmo-

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ny, this ſtyle ſhews that excellent harmony, and rapport, which God intended in the firſt Creation; and which the Philoſophers of all ages have ever ſince admired. This Lawyers have learned from the paucitie of all humane Lawes, which makes them oft recurr to that topick, which teaches them to argument from the paritie of reaſon. And in this they reſemble Mechanicks, who, by applying a cord, whoſe length they know, to any body whoſe length they ignore, do thereby learn its meaſures alſo. And by this way Nathan in the old Teſtament, and our Saviour in the new, repremands the errors of David and the ſelf conceated Jewes. The fourth ſtyle is where the cadence is ſweet, and the epithets well adapted, without any other varniſh whatſoever: and this is that ſtyle which is uſed at Court, and is paterned to us by eloquent Scuderie. I hear there is now a ridiculous caball of Ladies at Paris, who terme themſelves the precious, and who paraphraſe every thing they ſpeak of, terming a mirrour, the conſelour of beauty, and a chair, the commoditie of converſation, &c. And thus they have progreſſed from painting of faces to paint expreſſions.

As for my ſelf, ſince I expect no applauſe, I need fear no cenſure; and if I ſatisfie not others, I ſhall at leaſt ſatisfie my ſelf, for it was to form to my ſelf a ſtyle that I undertook this Piece, whoſe

whose defects I hope the sober readers will pardon, since their clemency will not be oft tempted with crimes of this nature: only this I begg, that these who will not do me the favour to read the last part, will not do me the wrong to read the first part; for as the Lord Bakon *very well observes, our thoughts are like our years, whereof the first are always the worst; and it is no wonder, for boyling youth customarly throws the scum upmost. I have concealed my name till I see how my undertaking is relished: for which reason likewise, I have sent this Piece to the World unaccompanied, as a swatch of what I intend, reserving the web, till I see how the Stuff pleases. The subject hath made this first part serious, and my inclination shall make the second pleasant.*

A POEM, by the same Author, upon His Majesties happy Return.

STay, Fame, why do'st thou to the Future post,
To Learn some new adventures? 'tym's not lost
In viewing our Great CHARLES his safe return,
Resembling ashes new sprung from their Urn:
Or do'st thou post to trumpet these rare news,
To Godless Pagans, or to Christless Jews?
Thereby them to convince, that ther's a God
Among'st the Christians, who will explod
Out of his noble registers of life and fame,
Ignoble traitours, and their hatfull name.
Mans oldest Charter is that Text divine,
All that thy feet can trample shall be thine;
Since then his feet hath trampled Europe round,
It's only Limit shall his Kingdom bound,
Though *France* and *Spain* be compted the two Poles,
Whereon our European orbe still roles,
Yet thou the Axis of that orbe shall be,
To wheel these Poles as it best pleaseth thee.
Heaven him exiled not, but sent him abroad,
To shew the matchlesse art of our great God
In framing matchless spirits, and to each
Of these strange Nations, Patience to preach.
Malice, with fruitlesse strokes shall wearied now
Yeild up her sword, and to thy Scepter bow.
Thou fortunes wheel, by vertues hand shall hold

And ſtop the courſe of that proud changling bold,
With black affliction Heaven thus enambled hath.
For furder Luſtre, his pure Golden faith:
And as with croſſes Heaven did once him wound,
So now with croſſes Heaven hath him crown'd.
All ſhall our Thriſtle, the bleſſed Thriſtle call,
And in fames Eden our Roſe flouriſh ſhall,
And of our Lillies we may Juſtly ſay,
That *Solomon* ne're flouriſhed as they;
Let then our Harpe play, and our Lyons daunce,
For joy that Heaven ſhould thus our King advance.

Great Glouceſter's *Cipreſſe-bearſe, wreathed by a Loyal hand.*

WE did admire what made the heavens tear,
And why the clouds did ſuch dark ſables wear;
It was that they in tears might pay reſpect
To *Glouceſter*, whom they did much affect:
And that the hard hearted earth might ſoftned be,
At the ſad news of his ſad Tragedie.
The lower heavens thus purg'd themſelves, that they
Might in parade be, when he paſs'd their way:
The ſeaſon wep't in rain, and ſigh'd in winde,
Our mother earth did great diſtempers finde
At her great loſs, and with a pale wet face,
Did her dear Son in her cold armes embrace.
The rivers ſwell'd with rage, and every hill,

Was with a vail of black mist covered still.
The leaves likewise, fell trembling from their trees
When first they heard news of his obsequies.
If *Plato* like the musick of the Sphærs,
We understood, then might our nimble ears
Perceive, how they quiv'rd grief in mournfull tones.
Paused with sighs, and bass'd with hollow grones.
Men thought, Dame nature now being old and weak,
Durst nothing that was curious undertake;
Wherefore, to shew men that they were mistaken,
That master piece was by her undertaken;
Which though it was presented as her last;
Shew she a princise was, in making what was past.
And though in *Eden* commenc'd was the Creation,
Yet its accomplishment was from our British Nation.
His body shew'd to what perfection rare,
Dust might refined be by divine care:
And yet God thought it neither fit nor just,
That such a noble soul should lodge in dust,
Untill that dust by Death were more refin'd,
And fited to re-lodge so great a minde:
The Gods *Apollo* have deprived, that he
As the more learned should have his dietie.
But why should air? lend mortals furder breath,
Its sure, that they may still condole his death,
And may it coyne in termes of Highest praise,
And stamp that coyne with some heart-brusting phrase.
But since he's gone, we may conclude that sure
There is another world yet more pure
Then ours, or that Heavens quire did want a voice,
Which only could supplyed be by this choice.
And that God hath this Peer from earth's lower house transplanted
To the high upper house of heaven, for ever to be sainted.

To his ingenious Friend, the Author of Aretina.

Thy beardleſs chin high voicedly doth declare,
That wiſdoms ſtrength lyes not in ſilvered hair:
And as few Ciphers, rich ſums does expreſs;
So thy rich wit ſhines in a few years dreſs,
For as men did the Suns firſt light admire;
So art thou lov'd when thou doſt firſt appear.
Yet ſhall thy Crocodil like fame ſtill grow,
And on its ſhoar, praiſes ſhall ever flow.

Reader,

Reader,

Correct these Errors with thy Pen, before thou read the Book.

Page.	*Line.*	*Read.*
80	13	*Agapeta*
275	ult	ominat
292	4	then
292	12	for to themselves.
303	6	because
339	18	cannot
348	26	crown
364	1	longer able
419	9	Boute-feus

ARETINA;

OR,

The Serious Romance.

MELANCHOLY having lodged it self in the generous breast of *Monanthropus* (lately Chancellour of *Egypt*) did, by the chain of its Charms, so fetter the feet of his Reason, that nothing pleased him now but that whereby he might please that passion; thinking all time mispent which was not spent in its service, frequenting more Woods than Men, deeming them the only fit grove to sacrifice in, the choicest of his thoughts to the worst of passions. Wherefore, having one day wandred abroad in a neighbouring Desert, he came at last to a deep Valley, fruitfull of nothing but Trees, and Trees fruitfull of nothing but Melancholy, overlookt by Rocks, in whose wrinkled faces, aged Time had plowed thousands of deep furrows, whose gloomy brows threatned

perpetually to ſmother the ſubjacent Valleys; a place fit only to be (as it was preſently) the hermitage of Melancholy and ſtage of Cruelty: He had not long ſtayed, when his admiration was arreſted by a noiſe blown in his ears (as he thought) by the bellows of Death, yet ſeconded by a ſight yet more horrid: for, he ſaw at ſome diſtance two Ladies, loaded with Iron ſheckles, which chained them together, ſtript of their cloaths above the middle, and ſtrypt by two cruel Raſcals, who (albeit torture made the Ladies run) yet equalled the number of their laſhes to that of their paces; and not far from them, were ten Gentlemen (as they ſeemed by their habits) fighting againſt two Knights followed only by one Eſquire; where courage ſeemed to combat againſt number, valour making the ten ſeem but three, and fear making the three ſeem ten; yet courage ſhew at laſt that it might be reſiſted by number, but could not be overcome by it; for, the death of ſix, forewarned the other four, that it was not time to ſtay: fear having left them only ſo much reaſon as to conclude, that ſeing they could not reſiſt them, being ten, how could they reſiſt when they were but four? wherefore, leaving ſouds of blouſt to witneſſe the gallantry of their conquering adverſaries, they poſted away: The Knights willing to purſue theſe

run-awayes (who had now added cowardiſneſſe to their former crimes) yet more willing to reſcue the miſerable Ladies, left theſe Raſcals to be puniſhed by a torturing conſcience, and the juſt gods, and ſpurred after the Ladies, who were preſently abandoned by theſe Hangmen; but Providence (which had borrowed their ſwiftneſſe to lend it to their adverſaries) delivered theſe Villains into the hands of the purſuing Knights, who brought them back where the Ladies were, bathing themſelves in their own innocent bloud: who having fallen on their feeble knees, the eldeſt of them weeping, ſpoke thus; *O noble Gentlemen, ſurely Providence had never created ſuch ſilly creatures as weak Women, if they had not likewiſe provided ſuch noble Champions as ye are to be guardians to their weak innocencie, and innocent Weakneſſe: We acknowledge we are yours (if bloud be a price able to buy things of ſmall value) neither can thoſe to whom we belonged formerly pretend right any longer to us, no more than the firſt owners can pretend right to their goods, which being robbed from them by unjuſt Pirats, are after ſome time and danger regained by other true Conquerours; or Land taken by Uſurpers, is to be reſtored by a third Conquerour to its firſt maſters: Happie we, who cannot by any poſtliminius right,*

return to our former liberty, seing to be slaves to such masters is to be no slaves at all. But seing our tears are no fit recompence, for those tears of bloud which your bodies both have shed, and yet do shed for us, we shall cease to trouble you, whom we cannot requite.

But whilest they were admiring what was already spoken (wherein she shewed much Learning from whom no Learning could be expected) and whilst she was about to add more, *Monanthropus*, by his coming, interrupted, both the admiration of the one, and the discourse of the other, who, puzled whether to congratulate the good fortune of the Knights, to regrate the misery of the Ladies, or to accuse the cruelty of those Rascals (with whom the Knights had made them to exchange fetters) who were now standing accused by their own roguish looks, yet at last he accosted the Knights thus: Gentlemen, albeit I might accuse you as strangers, for exercing any jurisdiction, much more the highest jurisdiction, in a stranger Nation, yet your valour, your successe, and your cause, obligeth me to believe, that ye are commissionated by the immortal gods, to punish these Rascals, and to liberate these noble Ladies: for, seing such extraordinary feats as ye have done, are above the reach of such ordinary means as is mans strength, we must believe that they

they are either perpetrated immediatly by ſupernal or infernal powers; and ſeing the infernal furies are not ſo much friends to innocency, as to help it, or ſo much enemies to cruelty, as to puniſh it, we muſt think, that ye have been aided by ſome divine power; therefore I ſhall rather admire than challenge you; for, to no purpoſe is the admirative faculty beſtowed upon man, if it be not exerciſed in ſuch caſes as this: therfore let me beg of you to lodge with me this night, ſeing the condition of theſe Ladies pleads for good accommodation, and there is none to be had for perſons of either your or their quality, beſides my houſe, whoſe beſt accommodation is, its nearneſſe to this place. To which the talleſt of theſe two Knights (named *Megiſtus*) replyed thus; Courteous Sir, neither ye, nor theſe Ladies, have reaſon to extol ſo much our courage, as to admire theſe fellows cowardiſhneſſe, and to think that their guiltineſſe was their ſtrongeſt enemy, and that the verieſt Coward could not but be ſtout in ſuch a quarrel: but as to your proffer, albeit we thank you extreamly for it, yet we will wait upon theſe Ladies to ſhelter them from any future inconveniencie, and to ſee them beginning to return from the region of death, wherein they ſeem now to enter; for, ſeing providence hath given them us for attenders, it

were a breach of truſt to deſert them. But the poor Ladies, (who were about not only to accept the proffered accommodation, but likewiſe to beg it before it was proffered) thanked *Monanthropus* for his kindneſſe, and intreated the Knights to go alongſt with them: which when they had accorded to, after much reluctancy, he mounted the Ladies behind the Knights, and whilſt they paced ſlowly, both to eaſe the Ladies, and to keep company with *Monanthropus*, who refuſed to ride upon *Kalodulus* his horſe (for ſo was he who ſerved the Knights named) both *Monanthropus*, and the two Knights, joyned in a ſuit to the Ladies, that they would inform them both of the riſe and tract of their ſo lamentable misfortune; eſpecially *Monanthropus*, whoſe Melancholy appetite relliſhed nothing ſo well as what was ſauced with novelty, to which the ſweet Ladies eaſily condiſcended; grief being like a Mine, which the greater vent it gets is the leſſe noiſome, as alſo knowing that the villany of their enemies would conciliat reſpect to their innocency; ſo the Lady who ſpoke formerly, broke off thus: Gentlemen, our father (who was a Nobleman in *Thracia*) was one, who lived rather to ſtudy, than ſtudied how to live; and who endeavoured more to treaſure up Learning in himſelf, than Money

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for his posterity, yet who never stained his blotlesse fame with either negligence, or prodigality; yet it was rather his fortune, than his merit, to be misconstrued by most of his neighbours, and mainly for his retiredneſſe; some thinking that he conversed not with them because he thought them unworthy to be conversed with; others thought his retiredneſſe flowed from his being conscious to some imperfection in himself, which made him unfit for conversation; So that as the one hated him for his supposed pride, so the other undervalued him for his supposed unworthineſſe: Neither was there a third sort wanting, who judged that it was peavishneſſe, which confined him at home, fearing lest he should be induced to spend when he came abroad: Thus he lived, educating his children, me especially, in ordinary Learning, scorning alwayes those who thought knowledge rather a burden, than a qualification to those of our sex, and that it was enough to a woman to know how to bring forth children: for, said he, seing nature hath been more a step-mother to women, than to men, giving them shallower judgments than to men, It appears to have been natures meaning, and it should be their endeavours, to supply by pains that natural imperfection: and seing they are given as helpers to men, how

can they help him, except they underſtand how to do it? and alſo, ſeing they ſhould recreate man in his ſolitarineſſe, how can they do that without ſome knowledge? Having ſpent thus his ſhort life, he was at laſt invited by death, to go and receive the reward of his vertue. After his death, two Gentlemen (even thoſe two, who firſt aſſaulted theſe worthy Gentlemen) whom converſation rather than affection (for they were not capable of any ſuch impreſſion) had made rather comrades than friends, and who converſed together rather out of neceſſity than choice, becauſe others hated them ſo as that they would not converſe with them; or elſe, they fearing to be checked for their eſcapes, would converſe with none but with themſelves, whoſe mutual eſcapes pleaded for mutual pardon. Theſe two came in ſuit of us two, who were two ſiſters, the only daughters of our father; but their ſpotted fame before they came, and their imperious carriage after, made us not only not love their perſons, but even abhor their very names: which they, after ſome time, perceiving, intended to extort by compulſion, what they could not willingly obtain from us; whereupon, our only brother being ſick, and hearing that our mother reſolved to conſult a neighbouring Aſtrologer, bribed ſo his corrupt judgement, as that he pro-

promiſed to tell her, that nothing could ranſom our brothers life, but our pilgrimage to *Delphus*, there to ſacrifice two Turtles for him to *Apollo*. We, who thought nothing too dear for us, when compared with our dear brother, reſolved to undertake the journey, and being diſmiſt, loaded both with our mothers tears and jewels, we had not travelled twelve miles, waited upon only by two Gentlemen, our couſins, and two maids, when at the entry of a Wood we were aſſaulted, or rather ſurpriſed, by ten Gentlemen, masked, our couſins aſſoon ſlain as ſeen, and poor we, taken captives by thoſe of whom we knew nothing, ſave only that by their masks we might know that they intended ſome villany which they durſt not avow; our maids being ſent away we knew not where, and our ſelves captives we knew not to whom, amazement ſeized ſo on us, as that we feared we knew not what: but to ſcrew up our misfortunes to the higheſt pin, our two Lovers unmasked themſelves, O what torment was it to us, to behold our Tormentors! and eſpecially in a place where none could either pity, or relieve us; and we became now like fools and children, who think it a great happineſſe not to ſee the authors of their unhappineſſe, which makes them, when they are aſſaulted by any fear, cover their heads; but they

they who haſted to enjoy that, which when they had enjoyed, would doubtleſſe have ſlighted, began to unmask their minds aſwell as their faces, and told us plainly, that we behoved either to love, or die; a word as ſtrange as cruel: For, how can the chill coldneſſe of conſtraint kindle the real flames of true love? And ſeing force is able to make thoſe who formerly loved, thereafter hate, how can it make thoſe who once hated, therafter love? but they who underſtood as little true love, as they practiſed true modeſty, did moſt impertinently importune us to accept them for our husbands, ſwearing, when they could not perſwade us by threats, that we were the maddeſt women breathing who refuſed to bewives to ſuch gallant Gentlemen, and Miſtriſſes of ſo large fortunes; recounting to us ſometime their valiant acts, and ſometime queſtioning their prepared ſervants anent the ſtate of their thriving affairs, not forgetting to number hundreds of Miſtriſſes whom they had ſlighted for us, and how many ſighed for them, albeit they ſighed for us. This diſcourſe, albeit unpleaſant in it ſelf, yet ſeemed more unpleaſant becauſe of the diſcourſers geſtures and antick modes, which could have perſwaded ſtrangers, that they erred purpoſly to make us laugh; at laſt they led us to a Cave in the boſome of a Rock, which

ſeemed

ſeemed to be Deaths chamber of preſence, paved with mire, and tapiſtred with ſlime and cobwebs: here we were welcomed by an old Hag (the Nurſe of my Lover) whoſe face I thought at firſt, had been masked with ſome terrible mask, but at laſt I perceived, that Nature had conjoyned ſwarthy colours with ugly ſhapes, to ſhew that Art could not outſtrip her in making an horrid face; her words, ecchoed by the hiddeous Rock, ſeemed to be the cryes of the damned ſpirits, when they are puniſhed in Hell for their miſdemeanours.

Our accommodation could only brag of its ſuitableneſſe for ugly things, ſo correſponded with ugly things, as ye would have ſworn, that every thing contended which ſhould be moſt ugly: a ſheep was eaten half alive, and ſent bleating to their bellies, and their bread which ſeemed to be knead gravel, was eaten as greedily as if it had been the fineſt flowre; at ſupper ſhe began to accuſe the Courtiers for nicety, in imploying knives and napkins, and ſwore by her black kirtle, that the reaſon why Ladies did eat ſo little at Table, was, becauſe they did eat ſo largely in their Chambers. Thus having ſpent the night lying on the ground (a Bed never made ſince the Creation) we longed for the morning, which came no ſooner than we wiſhed it had been paſt, and thought that the

Sun

Sun by its ſlow motion, intended likewayes to conſpire with our other Tormentors: Yet after ſome four dayes ſtay, the immortal Gods, who knew our innocency, decreed our delivery, by a way as unexpected as the delivery it ſelf: for, the fore-named Mathematician, who began now in his ſolitude to conſult the Stars, whereas he had formerly in his poverty conſulted his Purſe, did one morning acquaint the Lovers that he did read their ruine in the face of Heaven, if they diſmiſt us not: this Diurnal, from ſuch a place, and ſuch a perſon, did ſo allarm their already frighted conſciences, that they reſolved to quit us, meerly, becauſe they found they could not keep us: wherefore fearing leſt our return to our own Countrey, ſhould be a mean to baniſh them from theirs, they reſolved to bring us over here to *Egypt* with our faces covered, that our puniſhment might be the greater, and our return the more uncertain: after that faſhion did they lead us three dayes (never conſidering that Heaven ſaw us, albeit we ſaw not it) till at laſt, like Serpents, who carry their ſting in their tails, they reſolved to make the laſt act of their cruelty the worſt, making our Tragedy like all other Tragedies, whoſe moſt deplorable event is repreſented in the laſt Scene: Wherefore, finding this Wood correſpond with their deſires,

sires, they committed us to these cruel Tygres, who had avenged their masters affronts, and ended our miseries, if the arrival of those Gentlemen had not prevented both.

This story and their journey ended both equally, and they were as much solaced by the one, as wearied by the other: and now they began to descry the top of the much longed-for Castle, and being entered in a sweet Alley, which was guarded on both sides by Walnut, Chesnut, and Cipress trees, which decored extreamly the Avenues to the Castle, they were saluted by four Gentlemen cloathed in blue Sattin, who were attending *Monanthropus's* return, which was later that night than ordinary; the Knights and Ladies finding their respect betrayed formerly, by the meanness of *Monanthropus* exteriour garb, did, in a most submissive manner, crave him pardon, and bestowed upon him now, with its interest, what respects they had ignorantly detained from him formerly, and the younger of the two Knights (called *Philarites*) commissionated, by the assenting looks of his Companions, spoke thus:

My Lord, nature having levelled all men as to what can be seen, and strangers knowing nothing more of one another, than what instruction nature bestows on them, their ignorance deserves pardon, if they homologate not their

first

first errours, by their after continuance in them
and we see Magistrates carry before them th
Ensigns of their Offices, Gentlemen followe
by their Liveries, and Knights of Orders carr
the Badges of their Honours, as beacons t
warn strangers not to split upon the rocks o
either disrespect, or incivility: which shews, by
the rule of contraries, that strangers may b
pardoned, albeit they deny respect to thos
who wear not Honours Livery; and albeit we
might have seen in your Honours face and car-
riage, the impression of more than ordinary
majesty, yet the confusion wherein we were
may plead our innocency. *Monanthropus*,
whose humour and age made him averse from
ceremony, told them, that their generous car-
riage did oblige him too much, and that their
Apologie had prevented his; for albeit they
had cunningly vailed their Births, yet their Ge-
nerosity did somewhat draw aside the curtain,
and did let the most undiscerning eye see some-
what more of Nobility, than their modesty did
discover by discourse.

The Knights and he having skirmished a
little thus in complement, he intreated the
Knights to hand up stairs the weary Ladies;
for their age and pains had merited better their
hand, than he had done or could do. At the
top of the stairs, they entered an Antiparlour,
richly

richly tapeſtred with hangings, repreſenting *Paris* choice when he beſtowed the Apple upon the faireſt (which ſeemed to be not only a relation of what was paſt, but alſo a prophecy of what was to be acted ſhortly upon that ſtage) there they were welcomed by a Lady, rather grave than old, followed by a troup of rare Beauties; where (notwithſtanding the reſt ſeemed only to be black patches to ſet off with the greater advantage the beauty of a young Lady who was *Monanthropus* his daughter, a Lady ſo accompliſhed, as if Nature in her, had like that old Painter, borrowed a traite from the greateſt Beauties in the world to adorn one) *Philarites*, after *Megiſtus* and the Ladies had ſaluted all, and after as he himſelf had ſaluted the mother, coming to ſalute the daughter, and bowing as low as the verge of her garment, being deſerted by ſtrength, and overpowered by admiration, did fall dead at her feet. The wounded Ladies, ſurprized by his fall, did ſhout, and by that ſhout aſtoniſhed more than formerly, the already commiſerating by-ſtanders, who began already to ſacrifice thouſands of tears to his departed ghoſt, and were ſending their ſad cryes to accompany to the *Eliſian* fields his lovely ſoul; mean while, his admiration which had intimated to his internal bloud and ſpirits the admirable beauty

of

of ARETINA (ſo was the young Lady called) ſent his blood guſhing out at his veins, every drop ſtriving with its fellow which ſhould firſt ſee that hyerogliphick of comlineſſe; but he poor Gentleman, lay as if his ſoul and body had been divorced in the Court of Heaven, for it refuſed to return to its old lodging, notwithſtanding of the many invitations given it, both by the skill of the Phyſician, and care of the Ladies: at laſt ſome bluſhes began to appear as the avantcurriers of life, which did ſomewhat animate the company, whoſe faces reflected formerly the paleneſs that appeared in his, each being willing even to wear deaths livery for his ſake; at laſt he began by groans, to vomit up his Melancholy, and to ſtretch his arms, which when *Megiſtus* perceived, he cauſed carry him to his chamber, where they put him in bed, not fully yet recovered. Thereafter *Monanthropus* and his Lady waited firſt upon the unknown Ladies, and thereafter upon *Megiſtus* to their Chambers, where Supper was dreſſed up for them, and two maids were allowed the Ladies for attendants: but *Megiſtus*, fearing that *Philarites* grief might prove deſperate, (great Spirits producing nothing which is not great, and as the greateſt fires have the greateſt flames) reſolved, by his wit to aſſiſt his friends patience; wherefore calling for *Kalodulus*

to

dulus his ſervant, he commanded him to convey himſelf ſecretly up to the Seiling of the Chamber, and to take a hollow tree with him, through which he ſhould (after he found *Philarites* awake, and beginning to complain) cry with a counterfeit voice, *Philarites*, the gods, as a reward of thy vertue, have allowed thee ARETINA for thy Wife; and, to confirm thee in this truth, have deſired thee to ſend to morrow to that great Oak, which is ſacred to *Jupiter*, and there thou ſhalt find a Ring, with this inſcription, *Believe the Gods* (for *Magiſtus* had gotten ſuch a Ring from one of his fathers Magicians, who had foretold him many fortunat events, and at his departure had beſtowed this Ring upon him) *Kaledulus*, whoſe love to *Philarites* made him both willing to undertake, and cunning in the accompliſhment of this enterpriſe, did ſecretly climb up where he was deſired, and where he could not be diſcovered becauſe of the darkneſs of the night; and after half an hours ſtay, *Philarites* began to groan, and to ſecond his groans thus: O unfortunate *Philarites*! hath paſſion cut the throat of thy reaſon, or haſt thou loſt thy wit with thy bloud? wilt thou willingly enter the liſts, where ſtronger ſpirits have been defeated by weaker enemies, than that lovely object thou ſaw this evening? wilt thou render thy

ſelf uncapable to be *Megiſtus* friend, and thy fathers heir, for a fancy which is unpracticable? Yea, which is more, Wilt thou derogate from that Ladies worth, by daring to ſtile thy ſelf her Lover? Either thou muſt conceal thy paſſion, and then why loveſt thou? elſe thou muſt vent it, and then declare thy ſelf diſtracted. *Kalodulus*, who waited this opportunity, ſpoke as he was taught, and that ſo cunningly, as that *Kalodulus* paſſed really for *Mercury* (the trunche-man of the Gods) in *Philarites* conceit: whereupon, falling in an extaſie of reſpect to the Gods, and of joy for the meſſage, he gave *Kalodulus* leaſure to retire himſelf to his bed, where feigning that he was aſleep, *Philarites* called for him, asking if he heard any thing? who anſwered, No, ſure, for he was aſleep: but the other preſſing an anſwer, *Kalodulus* ſaid, that it was only the effects of his diſtemper. The night being paſt, *Philarites* entreated *Kalodulus* to go and dig under the root of the ſacred Oak, to ſee what he could find. But *Kalodulus*, after ſome faint diſſwaſion, was at laſt willing to go: where having gone, he ſeemed to dig, and at laſt found the Ring (which he could not miſs, ſeing it was in his pocket) with which he returned to his maſter, telling him, to aggrage the matter, that he found it wrapt up in an Oaken Leaf.

This

This trick of *Legerdemain* was proven by *Philarites*, his hope to be a vision, and did so animate him, that he was in greater danger to have died for joy now, than he was to have died for grief formerly, like a Lamp extinguished by too much Oyl, the soul in that resembling the body, which is soonest surfeted by the best of viands.

Whilst they were canvassing this strange businesse, *Megistus* (who being anxious of the event, had risen timously) knocked at the door, and being entered, he began to enquire how he had rested. *Philarites* commanding *Kalodulus* to retire, imbracing *Megistus*, said, Dear Comrade, since the soul of two friends seems to be but one soul bilocated, and lodged in two bodies, which is notwithstanding, not a whit the lesse one soul, no more than the same soul ceaseth to be the same, because it is altogether in the arms, altogether in the head, and in other distinct members: seing then we are animated by the same soul (whereof yours is the nobler part) how can, or why should, we be strangers to one anothers joyes or griefs? My extasie yesternight told you all I can tell you this morning; but albeit it had concealed it, yet I would not. Ye saw how ARETINA's face disarmed my courage, and forced me to render before I could put my self in a posture

of defence; I am love and hers martyr, at which word he trembled. *Megiſtus*, who reſolved to ſolace his friends Melancholy, anſwered: It cannot be you love; for elſe loves flames would never ſuffer you to tremble, which is the ordinary effect of cold.

Alas, ſaid *Philarites*, ſeing none can behold ARETINA, and not love her, I fear we are Rivals. Truly, replyed *Megiſtus*, I love her alſo; but the difference is, that it appears ye love her as your Miſtris, and I love her as a compleat Lady; and albeit I loved her as my Miſtris, yet the love I carried to her would like ſail to the reſpect I bear to *Philarites*. Alas, ſaid *Philarites*, the firſt part of your diſcourſe makes me think, that you have not remarked ARETINA, and the ſecond part makes me think, that ye who knows every thing elſe, knows not what it is to love. No, no, replyed *Megiſtus*, as my eyes cannot be ſo far miſtaken, as to miſtake the Caſe for the Watch, ſo neither can my judgement be ſo hallucinated as to love the Body in ſtead of the Soul: it is not beauty that I admire either in her or you (albeit both be lovely) no, it is your vertue, which ſeing I know to be real in you, whereas it is but preſumptive in her, I cannot chuſe but love you better: But, *Philarites*, ye jeſt, when ye ſay ye love; can it be that your courage,

courage, which hath reſiſted ſo many men, is not able to reſiſt one woman? ſtain not your wiſdom by loving, before ye know the object to be lovely: ſtain not your birth, by loving a ſubject, ye who are born a Prince; ſtain not your duty, by chuſing a Wife before you conſult your Father, take a Wife from his hands from whom ye have received every thing elſe: for, it is not juſt that he ſhould not chuſe her, who is to be Princeſs of his Kingdoms, and Mother to his Heirs; and ſeing by the Law of Nations an Heir cannot marry without the Superiours conſent, why ſhovld it be lawfull to you to marry without the conſent of your Father, who being your Prince, is your Superiour.

Philarites was about to anſwer, but was interrupted by *Monanthropus*, his Lady, and his Daughter, who were entring the Chamber; Salutations being mutually exchanged, and the Ladies ſeated, *Megiſtus* craved the Lady pardon for their yeſternights trouble: for, ſaid he, Madam, if your modeſt looks, and the experience we have of your civilities, made us not expect that your goodneſſe would ſeal us a pardon, we might think our ſelves as unfortunate, as now we have reaſon to extoll our good fortune, which hath given us your Ladiſh. to be our phyſitian, and your houſe to be our

hoſpital; the gods, whoſe ſervice ye reſpect principally, muſt be your paymaſters: and as for us, all we can do, is to imploy in your ſervice all that remnant of bloud which ye have conſerved in our veins. Sir, replyed the noble Lady, the protection of theſe noble Ladies is a debt which all our ſex is not able to requite, and it were an unpardonable ſin againſt the immortal gods, to abandon two Gentlemen, whom they look upon as their Minions; Gentlemen, pardon ye your bad entertainment, and your complementary guilt ſhall be eaſily pardoned. Having thus ended, ſhe asked how *Philarites* reſted, and what he needed? But *Megiſtus* fearing leſt ARETINA's preſence ſhould reinflame him, and knowing that they who were in feavers ſhould not ſit ſo near the fire, entreated the Ladies and *Monanthropus* to leave him to the care of Doctor Diet, and Doctor Quiet, healths ordinary Phyſicians, which they did, and went away, accompanied by *Megiſtus*, to viſit the unknown Ladies; where they found them, entertaining themſelves with two Lutes, lent them by their attenders: their Lutes and their Voices ſtrove for preference, yet the Voice carried the applauſe; and no wonder, ſeing it is the inſtrument which the gods themſelves have fabricated. Their muſick joyned to the deſcription *Monanthrop.* had made of them

to

to his Lady and Daughter, did ſo indear the Ladies to them as that ſtill thereafter during their aboad it was hard to ſeparate them, *Monanthropus* deſiring to ſatisfie his curioſity, and curious to know a perſon he ſo much admired, deſired *Megiſtus* to fetch a walk, leaving the Ladies to their private entertainments.

So going abroad, he conducted him to a Garden, all enamelled with Flowers, chequered all alongſt according to their ſeveral colours; and thereafter to an Aviary, wherein grew many fragrant odoriferous Trees, wherein Birds of all Nations, and of all colours, neſted, and withall ſhadowed a Walk, wherein one would hear their diſſonant voices conſpiring to make one melodious harmony, which ſeemed to be Natures Lute, and which ſhewed how hard it is for Art to imitate Dame Natures perfection; here *Monanthropus* uſed every morning and evening to recreate both his ears and eyes, with variety both of notes and colours, contrariety here producing as pleaſant effects, as it uſeth to produce unpleaſant elſewhere: from this they went to a Mount, whoſe aſcent was facilitated by ſtairs of Marble, and whoſe ſtairs was ſhaded with Orange trees, budding continually, betwixt each two whereof ſtood a Baſin of Marble, whence iſſued waters of divers colours, receiving their tinctures from Minerals, pur-

posly concealed; upon the top of this Mount stood a house of pleasure, gilded above, and all struck out in windows, the residue of the wall being strong Cristal, whose reflections upon the gilding, did cast a curious lustre; there stood a pair of Organs, moved with a Water-work, with which three cages of Birds, made a melodious consort; above this was a Closet, repleat with Mathematical Engins, whence *Monanthropus* observed all the heavenly motions: thence they were called to Dinner, where at the entry of the Palace they perceived a young Pedant, who was seating a Lady on horsback, and would needs have the Gentleman who was in the saddle turn the right side of the horse; for, said he, the noblest side should be given to a Lady: but so it is that the right side is the noblest, *Ergo*. This forced *Monanthropus* against his inclination to laugh merrily.

After Dinner, *Monanthropus* and *Megistus* walked to the Bibliothick, which was richly tapestred with Books, each Science having its own division, and the chief Authors, drawn by a most exquisite Pencil, standing above; the floor paved with Marble, cut out in the shapes of Globes and Spheres: They had scarce fetcht two or three turns here, when *Monanthropus* (whose Melancholy hungred to be fed with the

Legend

Legend of *Megiſtus* Life) ſmiling, ſaid; Sir, it is ſomewhat unmannerly, yet moſt ordinary, amongſt ſtrangers to inquire after one anothers extraction, and the more it is concealed, the more our curioſity is ſet on edge; men thinking every thing that is hid, like to the hidden Minerals, which the deeper they are concealed in the bowels of the Earth, are ſo much the more precious; and man hunting happineſs (a prey which he ſhall never catch in this world) and not finding it in what he knows, concludes that it lurks in that which is concealed from him; and man concluding that each deſires to reſerve for himſelf what he finds moſt excellent, imagines that every thing which his neighbour conceals, muſt be excellent, becauſe he reſerves that for himſelf; others enquire after mens ſecrets, becauſe they dream, that once having known anothers ſecrets, they have the revealer at their devotion; Yet, Sir, I hope, that as your generoſity will not jealouſe me, ſo your goodneſſe will ſatisfie my enquiry. *Megiſtus* who found it an obligation he owed to *Monanthropus's* civilities, replyed thus: My Lord, albeit my reaſon did at firſt, and my experience hath ſince, taught me the expediency of masking my condition, yet your favours have prevailed againſt both; wherefore, Sir, ye ſhall know that I am Son to the King

of

of *Ethiopia*, and that whilst I lived at my Fa-
thers Court, I began to reflect upon the great
advantages that did accrue to Princes by their
travels; for these are the mirrours wherein
Princes may see their own blemishes, which
their own subjects may sometimes laugh at,
but will never discover to them: as also the
want of foreign languages (which they learn
in their travels) obliges them to reveal to In-
terpreters the most mysterious affairs of State,
when they treat with strangers Ambassadors,
and makes them unfit to pry into their scope;
likewise their travels acquaints them with the
humours and interests of other Nations, where-
in homebred Princes are sometimes cheated, and
often mistaken; by these Princes are obliged to
moderate their passions, to inure themselves to
hardship, and to converse with men of all con-
ditions: Another advantage they have like-
wise, which is, that by travelling whilest they
are young, they conceal many imperfections
which, to their great losse, their youth would
have discovered, if they had lived at home.
These and many such considerations, prompted
me to travel, and to disguise my name and
birth, which, as it forced me to spend lesse, so
capacitated me to learn more than else I could
have done. So having come over to *Athens*,
the general rendezvous of all great Spirits,
di-

did there meet *Philarites*, whose fame and excellent qualities made me cull him out for my intimate Comrade: but, Sir, I will reserve this story for his own narration, that so he may have somewhat to gratifie your Lordship with, his and my condition having robbed us of all other opportunities of doing your Lordship the least pleasure. *Monanthropus* glad of this discovery, but sorry for his former mistake, did intreat *Megistus* to remember the Apologie he had made the other day, whereat *Megistus* smiling, said, That all the reparation of honour which he required, was his Lordships secresie in a matter of such importance, and that he desired likewise, rather out of custom than out of fear, and desired that his Lordsh. should not think it detracted from the confidence he placed on his ingenuity, seing the most intire, and the least jealous friends will desire the like, meerly to signifie that they look upon what is related as a thing wherein they desire secresie, which their friends would else take for matters of no such moment; and withall he intreated, That his Lordship would acquaint him with the true state of affairs, as they stood for the time in that Nation wherin he now sojourned, Seing Intelligence was the soul of Policy, by which it was animated, and without which Statesmen could neither foresee nor shun inconveniencies;

conveniences; and of all intelligence that w
to be preferred, which was had by one who h
been an actor, as his Lordship was; To whic
Monanthropus courteously replyed, You
Highness (which title *Megistus* conjured hi
not to make use of, lest by it he should be dec
phered) by your command compells me to
what none but ye could gain from me, for th
discourse will reflect upon and detract fro
my native country, of whose honour I wou
be as tender as of my Mothers (for seing I a
come out of its bowels, I do in a manner estee
it my Mother) as also my narration may see
to receive a false tincture from my disconten
ment, neither is it fit to make such relations
strangers, who may glean from it some of th
hidden Maximes of our State, the concealmen
of which would make the discourse seem emp
ty, and would leave you, Sir, (seing I mu
term you so) most unsatisfied; yet seing th
same providence which hath sent you thithe
perswades me that it hath singled you out, as
Physician to cure our maladies, I shall conce
none of our infirmities from you. Wherefor
Sir, ye shall know, that this Kingdom, (whic
is one of the first Lodgings given to poor mor
tals by the immortal gods) was governed al
wayes by Kings, and to abridge my story (lea
ving to history what may be learned from it)
Plistus

Pliſtus, father to our preſent Monarch, was a good, but a ſimple Prince, whereof his Nobles taking advantage, ſought to ſettle the Government really in their perſons, that they might imploy the publick treaſure, to repair the breaches which their profuſe luxury had made in their private fortunes, and the power and honour of the State to ſatiate their unſatiable ambition: wherupon, firſt, ſix, and then moe, combined amongſt themſelves, and againſt their Prince, which *Pliſtus*, ſimple in other things, but witty in this, perceiving, became almoſt diſtracted with fear, yet providence diverted that blow, which doubtleſſe elſe had murdered both him and his Kingdom; for *Malchus* the Mufty (for ſo they call our High-Prieſt) convocating all the Prieſts (whoſe number the lazineſs and ſuperſtition of our Nation hath made infinit) to a ſolemn Aſſembly, went and ſecretly proffered his ſervice and aſſiſtance to his Prince, whoſe hatred to the Nobles, and whoſe fear of the event, had made him willing, not only to accept, but even to deſire the aid of his ſubjects; the King having firſt thanked, and then condeſcended to imbrace his proffer, they plotted the extirpation of the complotting Noblemen, which was thus acted: The Noblemen and the Prieſts meeting in *Alexandria*, about the ſame time, *Malchus* having taken

an

an oath both of secresie and obedience from
of them, unfolded to them the complot of t
Noblemen, and how the King had none to co
fide in besides them, whose courage might ma
in one instant, their Countrey and their Ki
eternally happy; he likewise shewed the
proof of the Noblemens treason, and of t
Kings pleasure: Whereupon, all assenting,
went by way of procession, carrying the Ima
of *Apollo* streight to the Lodging where t
Noblemen were assembled, where having seiz
upon them, and upon their papers, which h
been shewn him by one of their Secretaries
whom he had bribed, he was presently rescu
by the King, who commanded the flockin
people to retire home: The King in requit
of this courtesie, advanced presently *Malcho*
to be Chancellour of the Nation, wherein
first he evidenced both so much wit and mode
ration, as that the gods themselves seemed t
be his cabinet counsel; yet at last his ambi
on, which he had all this time keeped chain
by prudence, did at last break prison, and h
treated privately with some of the imprisone
Nobles, to ransom themselves by marrying hi
Neeces, which they willingly accorded to; h
likwise perswaded the King that it would blun
extreamly the edge of the peoples envie, an
would strengthen extreamly the Kingdom,
whos

whose noble parts the Nobles were, and consequently whose weakness would weaken the body; and that wise Kings should be like wise Physicians, who should never cut off a diseased member, if there be any hopes to cure it; he sent abroad upon foreign imployments all the active Spirits, fomented all the old jealousies, and created new betwixt the Nobles, so that the King by curing himself of one disease (as it hapneth in the usage of all nimious and vehement cures) fell in another, as (if not more) dangerous, *Malchus*, finding that one of his own countrymen was unfit to be his Minion and Successour after his death, did chuse one *Sophander* a Grecian (who had been resident at the Court for the Athenian Senate) to be his Favourite: for, he imagined that if he had chosen a Nobleman of his own Nation, he might have supplanted him; and if he had chosen a base and low-born Gentleman, his extraction being notorious to all the Nation, might have rendred him despicable; and a stranger uncertain of any assistance, behoved to rely upon him: besides, wanting both friends and foes in the Nation, he would impartially without either connivance or revenge, execute all his commands. This fellow, became his creature (and he might well be called so, because he made him of nothing a potent prince)

others

others alledged, that because the people di belch out so many injuries against *Malch* for his avarice (making his private chests th publick treasure) saying, that he was in th politick body, like the spleen in the natura whose growth did proportionally occasion th leanesse of the other members: therefore h chooseth this *Sophander* (whose avarice was hi greatest, if not his only vice) that they migh after his death by collationing their lives, ex toll his ambition by comparing it with his suc cessours avarice.

Now all the Court began to adore *Malch* in *Sophanders* person, each one foreseeing th any imp, ingrafted on such a root, would on day flourish extreamly, and that its shado should one day be able to shelter those wh retired under it, from either the cold chilnes of poverty, or the scorching flames of envie yea, the King himself caressed exceedingly thi Infant Minion, but so cautiously as that h seemed rather to love him in obedience to *Ma chus* his desire, than out of any secret inclina tion to *Sophander*, or aversion from *Malchus* albeit these two passions were really the leg whereon his passion did walk. Thus *Malchu* did bythe hand of his pleasure sway the Scep tor of Soveraignity, his fancy being the sol and supream Judge, even in matters of th

greate

greatest importance, from whose sentence the Royal Throne it self durst receive no appeal, and whose smiles were the greatest reward that the proudest Egyptian durst pretend to; the office of Chancellour became too narrow an orb for this great Planet to move in: wherefore, as an extraordinary person, he must have an extraordinary imployment, and must be advanced to be first Minister of State, a title not understood by us, and never heard of by our Ancestors, but which suited well with his ambition, both being boundless. None durst now dispute his power, seing none could pretend to know it; and seing the King himself was, who could repine against the condition of a subject? Nothing was presented to him now, but what was confected with the sugar of flattery: not a word dropped from his mouth, but was instantly received in Fames most sacred vessels; and the most erroneous of his actions, were canonized as example for posterity; Yet fear (the ordinary Lacquey of greatness) began to tell his conscience in the ear, that he was rather adored than loved, by those who even loved him best, which made him resolve by the news of his death, to try whether it was love or fear that made the humours of his Compatriots so plyable; in order to this design, feigning himself first sick, and then blazing abroad

his death by the mouth of his Physicians, di
by the dissembled closure of his eyes, open th
fond mouthes of the unwary Courtiers, wh
were glad to find an occasion to vomit up th
poysonous malice, which had even by its ve
nom almost destroyed the vessels wherein i
was keeped; but the next morning the Phys
cians told that his soul had but lurked in, an
not fled from his apoplectick body, and he him
self being recovered, did deal death most libe
rally amongst those who were so liberall o
their characters of him, whilest they suppos
that he was dead. Yet at last death did show
that the armour of greatness was not proo
against its darts, and did hurry him away, cur
sed by all, and lamented by none, the peopl
supposing they had buried him and their mise
ries in one tomb, did now coin thousands o
hopes in the mint-house of their expectation
but their miseries which had begun to ebb b
Malchus death, did now begin to flow afres
by the Succession of *Sophander*, whom th
Queen (fearing that the Nobles who did no
obey him who was both their Countryman an
their Prince, would far lesse obey her, whos
reign was but temporary, and whose sex wa
but fragile) did after the death of her husband
who survived not long *Malchus*, choose hi
for her Confident. The young Kings name
serve

ſerved them for a rampart againſt all oppoſition, and his infancy made the uproars of her enemies be looked upon as a ſin greater than Treaſon, being committed both againſt the Majeſty of a King and the Infancy of a Childe, and rendred them criminal both as men, and ſubjects. Yet this ſame innocency which made the oppoſers ſo guilty, did likewiſe give time and life to the far more heinous crimes of the defendants. *Sophander* having got the Tutory of the young King, acquainted him with all the pleaſures which might alienate his mind from affairs of greater importance, but keeped him alwayes a ſtranger to the Myſteries of State, as things which would certainly diſquiet, and might poſſibly break his ſpirit: telling him, that it was too ſoon for him to have his Crown lined with the black Sables of Care, and that he might in his youth commit ſome Soliciſmes of State, which might for ever ſtain his Royall repute: he likewiſe retarded his Marriage, fearing leſt anothers worthineſs ſhould fill the room, which he unworthily had gotten in his Princes heart; till at laſt, overpowered by neceſſity, he matched him with a neighbouring Princeſs, whoſe pliable humour might rather be ſubſervient than deſtructive to his greatneſs, I (who had been promoted to be Chancellour immediatly after *Malchus* death) became

now the eye-sore of *Sophanders* avarice, for he thought my charge void, because it was not filled with one of his Partisans, who might at last like small rivers discharge themselves in the Ocean of his Treasures: whereupon I, who scorned like those other Asses, to carry Gold to his bottomless Coffers, did resolve rather to shelter my self in the Sanctuary of a private life, than to bow the top-sail of my integrity to the flag of his ambition; wherefore I retired to this place and condition, which I have alwayes since found a harbour able to shelter me from the most violent storms of pride and avarice, wherewith those are shattered, who sail in the ocean of Court-luxury. This discourse did extreamly satisfie *Megistus* judgment, and kindle his courage, and *Monanthropus* perceiving the coals of his courage once kindled, did by the bellows of wit and occasion, endeavour to adde heat to excite the flame which he found already kindled; and it was resolved at last that *Eudoxa* the elder of these two Ladies should go to *Alexandria*, where she should stay till by *Bonaria's* intercession (so was *Monanthropus* Lady called) she might be admitted to be one of *Agapeta* (the King's daughters) Ladies of honour, where she might be serviceable to their designs, and a stirrup whereby *Megistus* might the more easily mount the saddle of preferment. Le

Let us now return to visit *Philaritus*, whose love had plunged him in the ditch of Melancholly irrecoverably, who loved nothing in himself except the love he carried to ARETINA, whose good fortune he notwithstanding curſed a thouſand times, becauſe it had placed her above the reach of his courteſies, the skilfull pencile of his paſſion did draw ARETINA's portracture upon every object that preſented it ſelf to his ſight; and his noble heart, which was formerly *Mars* his ſhop wherein he forged thouſands of heroick thoughts, became now an Altar whereon he ſacrificed daily his deareſt faculties to his lovely ARETINA, his Reaſon, which had ſtill been the ſteerſman in all his former courſes, did in this tempeſt of Melancholy abandon its charge, preſumption aſſured him, that providence and foreſight in this caſe, were but cowardiſhneſs; for, how could one of his courage, eſpecially engaged in ſuch a quarrel, fear Armies of inconveniences? On the contrary, fear aſſured him that his hopes were meer preſumption; for, how could the divine ARETINA be merited by a ſtranger, deſtitute of friends and attenders? and how could he think that ſhe who knew the value of every thing, would beſtow her ſelf upon one who did not merit her? Thus paſſion warred againſt paſſion, but all of them conſpired againſt

Philarites, who, deserted by reason, and al-
saulted by passion, was brought to so low
passe, as that neither the skill of the Physici-
was able to recruit his body, nor the persua-
sions of *Megistus* able to settle his confus-
spirits. But that which afflicted him most, wa-
that occasion never propined him with an op-
portunity of meeting with ARETINA a-
alone, till at last occasion repenting of the se-
rity it had used against him, brought at la-
Bonaria and ARETINA to his Chambe-
whom charity had invited thither to assist b-
their skill and care his natural strength, whic-
was not able for to combate all alone the-
troups of diseases which did daily attaque hi-
Bonaria, being instantly called away, left
fair field for his passion to expatiate it self
Philarites, who intended to be very frugal
his time, insisted thus.

Divine ARETINA, the least sparkle
your acquaintance is able not only to thaw th-
ice of indifferency, but even to kindle the flam-
of love in a colder breast than mine. But, Ma-
dam, the great disproportion betwixt your me-
rit and my naughtiness, obliges me to smothe-
my affection, and yet I know that in smothe-
ing it, I shall murther a person who migh-
otherwise live to do you service: My deat-
shall be honourable, if I be not buried in th-
tom-

tomb of your disdain, and yet my life (being imployed in your service) might bud forth in something worthy of your and the worlds noticing: but as for me, I esteem it not, if I receive it not as a donative from your clemency. Fair Lady, I shall alwayes esteem my self more or lesse fortunate, accordingly as ye frown or smile upon me, and your thoughts are the only stars whereby my horoscope may be casten. He stopped here, perceiving that ARETINA had covered her face with a blush, and fearing to offend her whom he so much adored, he patiently waited for this Answer.

Noble *Philarites*, I know that such Gallants as you, use, like skilfull Comedians, to act still at home those personages which they are to represent publickly upon the stage; wherefore I am confident that ye are inuring your self with such a Country-maid as I am, to those Civilities and Court-modes, which the Ladies at Courts will expect from you, I know your wit sports it self by such genty recreations; and seing it may accomplish your spirit, I pardon you freely. She spoke this with so charming a grace, and with so much indifferency, as that neither *Philarites* fear, or hope, were able to glean any thing from it; at last, rising to bid him adieu, she let a Scarlet Ribband fall, which *Philarites* secretly (fea-

ring to be perceived, and being perceived to be fruſtrated) ſnatcht up immediately, and kept alwayes afterwards as the *Paladium* of his good fortune. After two or three weeks were thus ſpent, *Philarites* came abroad, rather ſeeking an opportunity to entertain ARETINA, than out of a deſire to meliorat his health, and whileſt they were walking after Dinner in the next adjacent Garden, where all the Knights and Ladies had gone to ſeek the Arbours protection againſt the heat of the Sun, they perceived a Gentleman, who in all humility preſented *Monanthropus* with Letters from *Sophander*, entreating his Lady and Daughters preſence at his Neeces Nuptials, who was to be eſpouſed to the Prince of *Goſhan*. *Monanthropus* alledged indiſpoſition of health for himſelf, but promiſed that his Lady and daughter ſhould wait upon his Eminence, and his Neece. Telling him that he was ſorry that the diſtance was not greater, and the Solemnity leſſe, that their obedience to his Eminencies commands might the better appear. The Gentleman told him, that ſeing that Complement could hardly be requited by *Sophander* himſelf, it were vanity in him to endeavour an anſwer.

The next morning the Ladies, accompanied by the unknown Knights, did by Coach begin their journey to *Alexandria*, and it was almoſt

most hard to tell, whether *Megistus* grief in leaving *Monanthropus*, or *Philarites* joy in accompanying ARETINA was greatest. The day being fair at their departure, continued not long so, for the Heavens willing to cause the Earth drink healths to their bon-voyage, did by impetuous showers send it water enough to drink: the Sky, which intended to look chearfully at *Eliza's* Nuptials, did by wind and rain purge it self of all its malignant humours; Heavens bottles having at last emptied themselves by these furious showers, the Sky did cover its face by a vail of mist, whereby the Coachmans horizon was abridged to the length of two or three paces at most, Providence intending by the hand of this darkness, to lead them out of that naturall darkness wherein their ignorance had enveloped them; and now the Coachman did flie fast from the angry face of Heaven, but the faster he drove the more he strayed; which he never perceived, till time had dissipated the mist, and then both he, and the other attenders, found themselves in a Forrest, where they saw no path nor person to direct them what rout to take: at last the Ladies and Knights, who were walking on foot, (*Megistus* birth having allowed him *Bonaria's* hand, leaving ARETINA to now happy *Philarites*) they perceived an old Hermite,

who

who appeared to have borrowed times beard to cover his wrinkled face and naked breast, who did accost them thus: Ladies, it appears that rather errour than intention, hath drawn you hither. The Ladies granted it was so, but told him that they thought themselves most fortunate, in having erred, seing their errour had occasioned such a remarkable rancounter; wherefore they entreated to know his aboade, and the occasion of his solitude.

I am, said he, an Hebrew, who have refuged my self from being a sad witness of the deplorable condition of my Country, whose miseries are mine by adoption. I live here in a Rock, wherein there is nothing worthy of observation. The Ladies entreated they might see it; for, sure (said they) there is nothing worthy of your choice which is not worthy of our observation. Seeing their eagerness, and coveting an opportunity to confer with him, he conducted them to a Rock, elevate somewhat above the circumjacent Valley: where Nature had been the only Architecture, yet so handsomly arched and pended, that it might have passed for one of Arts Master-pieces; within there stood a Table, whereon were some old Volumns, and some of his own Manuscripts; over it hung some Walnut and Fig-trees, which were his only granaries, and which reached

him

him his food in at his window: two steps below the entry without, was a spring of christal water; where the Rock seemed to gush out tears because it could not afford him better liquor: the neighbouring trees seemed to lay their heads together, to skreen his open windows from the scorching heat, and the weary Wilderness seemed by his dwelling there, to be an house of pleasure. When they were entered and had seated themselves to recreate their weariness, and admire his garb and gravity, he began to usher his discourse by some tears (by whose continual streams it appeared he had formerly whitened his snow-white beard) he seconded his tears with this ensuing discourse, in obedience to the Ladies, who desired to be satisfied anent the occasion of his solitude.

Madam, The omnipotent and omniscient God (for I acknowledge but one; for, if there be any God, he must be infinite, and if infinite, he must be one; for, there cannot be moe infinites than one: for else, the one is not infinite, seing he wanteth the perfections of his fellows, and so something may be added to his perfection. And the diversity of your gods, shewes not the plurality of the gods, but denoteth only the diversity of the true God his Attributes: for, he is wise, and his wisdom is

repre-

represented by your *Apollo*; He is most irresistible, which is figured to you by your god *Mars*, *&c.*) I say, the omnipotent God hath created innumerable creatures, whose greatest use is meerly to shew the power of their Creator; and in every creature there is a masse of mysteries, and each of them is a Volumn too large to be read during a mans whole life: wherefore seing the Court and Conversation sealeth that Book, and trifles away the time, I should and might bestow upon it, I resolved to divorce my self from these adulterating imployments, and retire my self to solitude, which is a hall, wherein through the prospect of meditation, a man may see a compleat muster of all God's creatures; and seing it affordeth a man opportunities to converse with the eternal God, I think it much preferable to the world wherein ye converse most (if not only) with poor mortals, from whom nothing is to be learned, and with whom much may be lost; as also the loud cryes of worldly pleasures will not suffer a man to hear the language of an offended conscience; and the world being sins element, sins seem not heavy whilest one is there, no more than the above-running waters burthens the swimming fishes: There men are affrighted by poverty, and distracted by ambition (which albeit it be alwayes mounting,

yet

yet shall never climb to Heaven) every Age seems a season wherein grows a distinct crop of Vices; in infancy, ignorance; in youth, love and vanity; in middle-age, ambition, revenge, and prodigality; in old age, jealousie, dotage, and avarice: yea, the vertues themselves which are to be found there, cannot stand upon their own legs, except they be underpropped by some vice or other; If one love his friend, he will think nothing sin which may gratifie him, and another must maintain his liberality by the oppression of his subjects and servants. But these vices will not lodge with those who lodge in Wildernesses, because they find themselves starved by the indigency of their Landlords, and barrenness of the soil.

But, Madam, these two Skulls, which lye upon my Table (the one whereof is that of *Alexanders*, and the other *Plato's*) albeit they be dumb to others, yet they preach to me the vanity of all things under the Sun, and as skilfull Anatomists, discover to me the sillinesse of crawling man; their Skuls shewn so oppositly, did wring tears from the eyes of the beholders, neither did the Hermite now weep alone, and his tears seemed to be like a little water imployed by the Mariners to pump up a far greater quantity. Only *Philarites* (whose breast was so repleat with other meditations,

that

that there was no room left for such celes
contemplations) did shed only some few, e
ly to accompany those which came in ri
from ARETINA's eyes. Whilest they w
thus drowning the Hermites Cave with th
plentifull tears, the rude Coachman told th
that albeit they were staying there, yet the S
would not stay for them, and therefore
treated their haste. At which the Ladies sta
ing up, they were by the Hermite conduct
to their Coach, whence shewing them the w
to *Alexandria* he returned, promising to
crifice hundreds of prayers for their em
souls. When he was gone, *Philarites* b
holding ARETINA, said, he thought her fa
face, mantled with such incomparable colou
and charms, did speak as loudly mans excelle
cie, as the ugliest of those skuls spoke his i
firmity. Alas, said *Bonaria*, fourty yea
hence the disproportion will not be great, whe
all these colours shall be hidden in the wrinkl
of an old face, and when the frost of age sha
have nipped all these flourishes, and the cold
wind of time shall have blown away these blo
soms which now appear. Certainly, said *Phi-
larites*, the soul must be an excellent creature,
which, as the Sun, produceth imaginary co-
lours in optick prismes and doves necks, so it
in a more noble way doth produce really thos
admirable

admirable colours which appeareth in that and other excellent faces; neither can it be thought a disparagement to the soul, that it suffereth these to fade in age, seing in exchange of these it bestoweth upon the body then the real advantages of prudence and experience; which cannot be said to be the least worth, because they are the least beautifull: no more than the Autumn can be called the worst season, because in lieu of the Springs flourishes, it bestows upon us the real fruits which have been knotted in it: and, no doubt, the soul must be a noble Artist, which makes all these veins, muscles, nerves, and noble parts of mans body move so regularly, whose number and varity, albeit they shew the excellency of our fabrick, yet do infallibly occasion our weaknesse; for any one of these many parts can lodge death with all its train: and the finger, or toe, albeit they are most of all others, remote from the heart, yet can they deliver up that citadel of life, the heart, into the hands of death its mortal enemy. Sure, said ARETINA, seing the body is in it self so frail, they are much to blame who are so enamoured with these colours which are so fading. I am confident, replyed *Philarites*, that none is so mad as to become enamoured of the body in any other sence, but meerly as it is the shell wherein such a rare pearl as the soul is keeped,

and

and as many love the ſon, becauſe he is ſon to ſuch a father; even ſo many love theſe colours, and that vivacity whereof it can only brag, as they are the effects of the within reſiding ſoul; and to confirm us in this, we may conceive that no man is ſo diſtracted, as to love that which cannot requite his love nor be ſenſible of it, and conſequently ſeing it is not the body which is ſenſible, or which requites love, we may conclude that it is not the body, but the ſoul which men dote ſo much upon (if true vertue may be called dotage) and both hiſtory and experience tels us, that men have continued to love thoſe whoſe beautie had thereafter been murdered by accidents. *Philarites* was by this diſcourſe ſo lulled over in an extaſie of pleaſure, as that he became inſenſible what pleaſure was; or, as it happeneth in all other pleaſures, the fear of its ſhort continuance, made him diſſatisfied with the preſent enjoyment; and albeit he called oft to the Coachman to drive ſlowly, alledging that the nimious motion of the Coach troubled the Ladies delicate complexions, yet in ſpight of his wiſhes, and of the bribed Coachmans obedience, they arrived at *Alexandria* ſooner than either he wiſhed or expected. The Ladies retired to their own Lodgings, which were ſtill furniſhed, expecting them, but the Knights lodged as near as conveniency

venience could ſuffer them. After Supper came *Endoxa*, masked, to wait upon the Ladies (for ſhe had been now a fortnight at Court) and acquainted them how all things went there.

The next morning the Knights went to wait upon *Sophander*, and finding his Secretary in the outer Court, they entreated him to ſhew his Eminency that there were two ſtrangers who deſired to kiſs his hands. *Sophander* concluding that either they had ſome notable buſineſſe to impart to him, or elſe, that they were men of extraordinary extracts or endowments (which is the happy lot of all confident perſons) elſe they durſt not ſo confidently addreſs themſelves to one of his quality and humour, deſired they might advance. *Philarites*, after mutual ſalutations, harrangued him after this manner.

Eminent Sir, Fame, who in obedience to the gods decree, hath trumpeted your praiſes in all Nations, eſpecially in ours; hath invited us to come and ſerve the Apprentiſage of our youth, under the eye of ſuch an expert Artiſt in all humane policy, as your Eminency is; wherefore, Sir, ſeing ye are the tutelary Angel of all other ſtrangers, we expect a ſhare in your protection as well as others, and our lives ſhall ſtill be ſtages, whereon we ſhall act the perſonages of your humble ſervants.

Sophander, who had by their equipage perswaded himself of their extraordinary birth, and by their discourse did discover the promptnesse of their spirits, did caress them as persons capable and worthy of the highest Imployments, and proffered not only his protection, but even his service to them. The Knights intreated that he might path a way for them to the Kings presence, and that their first appearance might be under his conduct; which he soon accorded to, desiring them to accompany him, who was then going to salute his Majesty, and to go a hunting with him. *Sophander* asked their names and extractions; but they craved him pardon for their disobedience in that particular, seing their disobedience might capacitate them the more to do his Eminency service; they went thus discoursing till they entered a Garden where the King was, seeing his Huntsman prepare all things for his Majesties sport. At *Sophander's* entrance, each strove who might appear most submissive, and a stranger would scarce have known which of the two was the King; and Nature seemed to have given each Courtier two eyes, that he might by them observe both their motions, and two ears, to receive both their commands. *Sophander* presented the two Knights to his Majesty, whose noble deportments, albeit they had not

been

been presented by *Sophander*, and whose being presented by him; albeit they had not been of so majestick a deportment, was sufficient to recommend them highly to the Kings eye, but both being joyned, made him confer double respect upon them. *Megistus* seemed the more martial, but *Philarites* the more courtly, yet so, as that neither *Megistus* warlikeness wanted courtliness, nor *Philarites* courtliness lookt what of a martial behaviour; and as, if *Philarites* had not been present, *Megistus* would have seemed the most courtly Gentleman that eye could have looke upon; so, if *Megistus* had not been present, men would have thought *Philarites* the most warlike Gallant that Nature could have framed. *Megistus* was the more learned, but *Philarites* was the more eloquent; yet so, as *Megistus* learning supplyed his small want of eloquence, and *Philarites* eloquence made his inequality in learning with *Megistus* undiscernable. Thus Nature seemed to teach mortals that she could cast perfection in severall moulds, and that her Grammar did admit two Superlatives.

Megistus, whose vice it was to be Master-speaker (for they did all things by vices) after he and *Philarites* both had kist his Majesties hands upon their knees, spoke thus:

Sir, it is not to be admired why we come,

but it is rather to be admired why all the Gallants in the world come not to spend their best years in your Majesties Court, which is incomparably the best of places; We are come, Sir, to list our selves amongst your Majesties Servants; not that we are so vain as to think that your Majesty needs such servants, but because we stand in need of such a Soveraign as your Majesty, and of such breeding as your Court can afford us; suffer us, like young plants, to grow under the sunshine of your protection, and challenge the fruits when they come to maturity, as properly due to none but to your Majesty. This discourse delivered so accomplishedly, made all the hearers imagine that the speaker was surely *Mercury*, come there to make parade of his eloquence; and as their deportment, so their personages and equipage made them very conspicuous. *Megistus* was cloathed in black, which was a pure scarlet dyed black (and seemed to be as if a black curle had been drawn over a cloath of gold) richly embroidered; he carried on his cloak a crescent of diamonds, on his hat he carried a hatband of the same fashion, whose beams were reflected by a plummach of black feathers. *Philarites* was cloathed in white, his cloak doubled with Mertricks furres, and all richly embroidered with gold and scarlet, carrying a plummach of

white feathers, tipped with scarlet. That week seemed to post away, that it might make way for the next, wherein the Nuptials were to be celebrated; and albeit all the three days seemed to run in one, yet the Bridegroom was sorry that *Phebus* coachman might not be bribed to drive faster; desire, like all other bodies, moving the faster the nearer it approacheth its center. At last came that week and day so much longed-for, whose bright morning ominated happinesse to the longing couple. At ten a clock appeared the Bride, walking betwixt *Agapeta* and *Aretina*, who were the two poles of beauty whereon the sphear of love moved: after them followed a company of beautifull Virgins, all wearing the Brides livery, which was white satin, enclining as it were to change its colour, and which appeared, when motion raised its pyle, that it hovered whether it should appear white or not. As they passed alongst a green Alley, to go to *Apollo's* stately Temple, there stood Mount *Parnassus* beautified with grasse and flowers; its top was encircled by nine Ladies, each whereof represented one of the nine Muses, and who mingling their voices with the notes of their harmonious, though different instruments, did make the hearers stand motionless, the spirits which formerly moved their other members, having then

run all to their ears to recreat themselves with the sweetnesse of that charming musick; the whole Mount lasted a while in the clouds of smoak, which the burning myrrhe, cinamon and frankincense spred over it, which at last cleerissing, shewed the by-standers *Mercury*, who stood upon the top of the Mount, and making a low reverence, delivered thus to the Bride his eloquent Commission.

If any of the gods had been unmatcht,
No mortal man should such a prey have catcht;
As fair Eliza, with whom Venus fair,
Is willing loves soveraignity to share,

And that in heaven, She shall loves scepter sway,
Whilst earths great globe, Eliza, doth obey.
At her command, her scepter here I break,
Whereof one half your snow-white hand must take.

The Bride surprized with joy, and joying in the surprisal, took the one half which *Mercury* had proffered her, and matched to the Temple, followed by the Bridegroom, walking betwixt *Megestus* and *Philaretes*, whom *Sophander* had placed there, both to gratifie them, and to obviate the contests which precedency might have occasioned amongst the native Nobles; the Churches were so richly decked as if the gods had lent all heavens furniture to decor

their Altars, and the magnificence of each thing was such as if *Mars* and *Venus* had been the persons to be married.

After Dinner the Gentlemen (whose courage seemed to them rusted whilst they rested) invited one another (albeit none of them needed any invitation besides what they got from the mouth of honour) to ride at a small Ring, which was presented by the Bride; all rode, but all had neither the same skill nor successe: for as the address and skill of some made the Ring seem greater to them than it was, So the lourdnesse of others represented it to them lesse than really it was; But whilst they were thus busied, a Gentleman, ushered by two Trumpets, diverted the Kings eye from being longer the Arbiter of these martial games, who presented him with a Paper, sent by his Master the Knight of *Mars*, which was read by the Gentleman (to whom the King indulged that favour) and repeated by an Herald, whose tenour was as followeth.

Gentlemen, When I perceived Venus *Altars so much frequented, and the grasse growing about the Altar of* Mars, *I could not but count this amongst the other fits of the Worlds dotage; Neither need mortals dispute any longer the preference betwixt Love and*

Courage, seing the gods themselves had determined it: for they, by chusing a man to be god of Courage, and a Woman only to be god of Love, have in a mystical way shewn us, that Courage is as much to be preferred to Love, as man in excellency surpasseth Woman; but if Divinity cannot perswade you, consult moral Philosophy, and it will tell you, That Courage is Captain of Vertues Life-guard: for, Who durst be just without Courage? and without Courage What a silly thing were Love? Which behoved to lye hidden in the Womb of a Lovers brain, if Courage as a skilfull Midwife, helped not to bring it to the World? as also all vertues must be voluntary (for if they were not voluntary, they were not vertues) and consequently the more voluntary they be, they must be the greater vertues; Whence it follows, that seing nothing is so voluntary as Courage (yea, Courage cannot be constrained) and that Love is oft necessitated either by the irresistiblenesse of the object, or the Weakness of the Lover, that Courage is the more preferable vertue. And how many miserable creatures are there Who would willingly banish Love, as a guest Who neither carrieth respect, nor bringeth advantage to his tortured host, So seing they would willingly be rid of it, surely it must be in it self an act altogether

involuntary. Likewise we see, that seing every good is diffusive of it self; surely the more diffusive a vertue is, it must be esteemed so much the more; and of all vertues, Courage extends it self to the advantage of most (nothing being either atchieved or accomplished without it) and of all vertues, Love extends it self to fewest; that being the purest Love which is fixt upon one, and the purest Courage which defends all. But if Philosophy cannot perswade, consult Policy, whereof Courage is the darling, being the Army of Commonwealths, and the Walls of Cities; but albeit Love hath been oft their bane, yet it was never their protector. But if neither of these can perswade, then let him who is dissatisfied appear to morrow, where my sword shall prove what neither of these can, and let him remember, that if none appear, Courage shall be declared conquerour; and if any appear, yet Courage must still triumph above Love, to whom it must owe its defence.

After this Cartel was read, the Herald affixt Copies of it upon the Palace gates, and upon a brazen Pillar, purposly fixt in the Royal *Barriere*, or Lists, where (as the form was amongst the Ancients) he hung up the Knight of *Mars* his shield, which those who were to fight on horse-

horſ-back were to touch on the left ſide, and thoſe who were to fight on foot (which was reputed the nobleſt way, as being ſubject to feweſt accidents) behoved to touch on the right ſide, whence ſprang the faſhion of carrying ſhields pendants, ſo much uſed in those times; he who triumphed after a ridden combat, carrying his ſhield thereafter hung by the left corner; and he who triumphed on foot, carrying his ſhield hung by the corner dextre.

Megiſtus ſmiling at the Challenge, asked *Philarites*, if ever he heard any thing in *Athens* proven by a ſword? No truly, replyed the other, except by *argumentum in Cæſare*, or *argumentum ad hominem*, be meaned that manner of probation. *Megiſtus* and *Philarites*, who never ſtrove formerly, did now ſtrive who ſhould accept the Challenge, which controverſie was at laſt, by the throw of a dye, decided in *Megiſtus* favours; whereupon he took pen and ink, and returned the Gentleman this Anſwer.

MArtial Knight, Love might have been ſaid never to have erred, if it had not contributed to thy birth, who now like an ungrateful ſon ſpitteſt in the face of thy peerleſs parent. Why fighteſt thou in defence of Cou-

rage?

rage? Is it not because thou lovest it? And if so, thou can do nothing in defence of Courage but what Love commands thee to do, whereby thou shewest that Courage is but the arm, and Love the head, and so Love is as far preferrable to Courage as the head is to the arm, or the master to the slave; before the immortal gods created the World, they loved one another, but Courage was not then exercsed by them, neither could it be: for where there was no wrongs, no miseries, there neither could nor can be Courage, Courage being bestowed upon mortals either to punish wrongs, or endure miseries; and since the World was created, how should the gods be adored if they were not loved? if Love were much imployed, there would be no wrongs, no miseries, and so there should be no need of Courage; And the blessed souls shall no wayes stand in need of it, and yet shall be perfect: which demonstrates that Courage in it self is no perfection. But, Sir, seeing ye have no Love, ye can have little Reason. Wherefore, albeit I love extreamly, I do not, notwithstanding, love to blot paper idely, in perswading those who are incapable of perswasion; but shall to morrow appear at the place appointed, and (to retort your Epilogue) if ye appear not, Love shall triumph; and if ye appear, it is because ye love to defend Cou-

rage

rage, and ſo Courage owes its defence to Love.

This Anſwer was delivered to the Gentleman, who delivered it to his Maſter; and albeit every perſon at Court longed to ſee the event, yet their love to *Megiſtus* made them fear to ſee even what they ſo much deſired, whoſe generous carriage had bragaded them all on his ſide.

The next morning *Philarites* came to gird on *Megiſtus* armour, and at the time appointed the Martial Knight (who waited his hour) appeared in the Liſts of Honour, which was a large and plain valley, a great part whereof was in the middle pallizaded with ſtoups of Cipres timber all gilded (as was the cuſtom of old) ſhewing to the world an emblem of what they were appointed for, which was to be a field where Death was gilded with the ſpecious pretext of Honour and Valour: within was a Tribunal erected for the Judges, upon whoſe footſtool did ſit two Heralds, holding in their hands two Swords crowned, and beſides whom ſtood two Trumpets, from whom the ſignal was to be expected, and by whom the Conquerour was to be conducted home in triumph: Without, were ſeats for the Ladies, under whom were ranged the Noblemen and Knights, in the midſt of whom ſat the King,

under

under a Pale of State, with a Crown lying upon his cushion, wherwith the Conquerour was to be honoured, which, to difference it from the Kings own Crown, was surmounted by a Lyon rampant, holding in his fist a Sword erected.

After him entered (as the mode was) the party challenged, who at his entry touched the point siniſtre of the Challenger's Sword, which hung upon the Pillar, telling him in that language of formality, that he was to fight on horſ-back. The Knight of *Mars* was mounted on a white horſe, whoſe flanks were ſtained with red ſpots, as if they had been dyed with the drops of bloud which ſeemed to trickle down from the wounds, which an exquiſite pencile had made upon his armour, whereon was repreſented a wounded Knight, crowned with Lawrels. The boſſes of his bridle were two little *Cupids*, in whoſe faces his martial horſe ſeemed to ſpit his frothy foam; his ſhield was decored with this device, *Cupid* throwing a dart at *Mars*, which his hand meeting on the way, did break in pieces; his Motto was, *NOT LOVE, BUT WEAKNES CONQUERETH.* *Megiſtus* armour was all white, ſpangled here and there with bleeding hearts; his ſhield for its device carried *Paris* giving the golden Apple to *Venus*;

The

The word was, *TO THE FAIREST.*

Whilst they waited for the signal, the horse did dance to the musick of their own courage, and by champing on their own bits, seemed angry that their masters would not suffer them to decide the quarrel. The Trumpets at last summoning the Riders to begin their carreir, their horses, who whilst they stood were damming up their speed, opening now the sluce, did by a speat of speed carry their Masters to t longed-for rencounter, where the Lances pressed forwards by their Masters strength, and pressed backwards by their enemies resistance, did, like weak boats, split in this countertide of courage and resistance, resolving rather to break than to be dyed with the valourous and innocent bloud of such incomparable Combatants. The Knights finding themselves deserted by their Lances, sought assistance from their Swords, which had formerly been grave maker to so many valourous Knights. Thus fortune (thinking she had done the Martial Knight honour enough in enabling him to resist so long) inclined to favour *Megistus*, importuned thereto by the suits of all the bystanders, who would have surely have favoured the Martial Knight, because of his singular courage, if he had been fighting against any else than against *Megistus* and in any other quarrel than that wherein he

was then engaged, the Ladies eying him as an enemy to their sex; and the Gentlemen hating him as an enemy to the Ladies. Whilst they were trying how to conquer, the Martiall Knight thinking that not to overcome instantly, was to be overcome shamefully, lifted up his arm as if he had been sending it to bring fresh assistance from his patron *Mars*, (which posture, albeit it was against the rules of the Art, yet he thought *Megistus* tottering condition might licentiate him to use, hoping to remit himself in his old posture, before *Megistus* regained his saddle) intended to separate at one blow *Megistus* from his saddle, and his soul from his body, but he was mistaken; for *Megistus* vaulting aside, suffered not the Sword to fall upon his, but upon disappointments shoulders; but that was not the only inconvenience of that artless stroke: for the strength imployed being great, and the disappointment yet greater, he had almost been dragged by it out of his saddle, and had almost by his Sword cut the earth, seing he could meet with nothing nearer to resist him; like a dog, who bites the stone, because he cannot meet with the caster; which *Megistus* perceiving, and unwilling to slight such an opportunity (called by some Masters of that Art, a *Tempo*) did by a contertemps blow send him posting to the earth,

earth, to which he formerly enclined, but irresolvedly; yet albeit he fell, his courage fell not with him, for, in falling, he ſtruck off one of *Megiſtus*'s horſe legs, who not being accuſtomed to ſtand upon three feet, fell upon his knees, as if he craved him pardon for the affront his maſter had done him: The Martial Knight like a ball rebounding by the ſame ſtrength that threw it to the earth, bolted up immediately, *Megiſtus*, who had rid himſelf of his ſtirrups, did the like, and now they coaped ſo furiouſly as that what formerly they had done, ſeemed, in reſpect of what they were now doing, to be but like thoſe eſſay thruſts, which learners along in a Fencing-ſchool before they put themſelves in a poſture, and ſeemed to be but the earneſt-peny of that great bargain they were now making: At laſt the Martial Knight, conſidering that the bloud which he ſpent in oppoſing *Megiſtus*, would be better imployed if ſpent in his quarrel, recoyling three ſteps, called to the Judges, that, for any thing he knew, it was the god *Mars* againſt whom he was fighting, and ſo, to atone his guilt, he was willing to break his ſacrilegious Sword, This merry conceit ſhewed a quaint wit in him, in whom they had ſpied a ſtrong courage formerly; and now both of them, throwing away their Swords, did imbrace each other, wreſtling as it

were

were who ſhould be kindeſt. The Judge asked how the Crown ſhould be beſtowed? Give me it, ſaid the Martial Knight, and I will place it on the head of this deſerving Gentleman. *Megiſtus* refuſed it, and ſaid, that his friendſhip was too great a prize to remunerate ſo ſmall a victory. Thus the King and Court returned home, expecting with a long deſire the afternoons tilting.

After Dinner, the King, Court and Judges being placed in their reſpective places, as formerly. The firſt who entered theſe Liſts of death, was a Knight who ſeemed dead already; his armour was all black, and made him appear to be deaths armour-bearer: his horſe, whoſe counter was ſuitable to his maſters armour, ſeemed by his prancing to cut up a grave for his dead maſter; he was diſcerned at laſt to be the valiant *Terez*, who fought in honour of the deceaſed Lady *Tina*, once his dear Miſtris; He told the Judges he came there, to beg a paſport from ſome noble hand to poſt to heaven after her; where ſeing he reſolved to go, he intended to go in the Chariot of Honour. The Judges at firſt intended to deny him preference, telling him, That as life, according to the courſe of nature, preceded death; ſo in the courſe of juſtice, lifes Champions were to be preferred. At which Anſwer, the black Knight

ſhowed ſome diſſatisfaction: Yet the Judges conſidering that the Bloud Royal (whereof *Terez* was one) were exempted by their birth, from ſuch trifling ceremonies, and judging it an inhumane act to adde affliction to the afflicted, reſolved to authorize his appearance. He carried in his ſhield a Turtle Dove, ſitting upon a leafleſs Oak; his Motto was, ONLY ONE. Againſt him appeared two or three Knights ſucceſſively, who being vanquiſhed, ſerved as ſteps whereby *Terez* might the more eaſily mount Fames theater: At laſt appeared one Knight, whom the Sun had withered, and ſeemed to reſemble one of thoſe dead bodies whom the Egyptian Mummie had preſerved hundreds of years; his ſhield was beautified with a Dying-man, all withered except one hand, wherein he carried a Scarlet Ribbon: the Motto was, LOVE WORKETH CONTRARIES; meaning, that it could make a freſh body become withered, and a withered hand become freſh; This was *Philarites*, and that was ARETINA's Ribbon; the boſſes of his bridle were two Lilly Roots, whoſe leafleſs ſtalks ſerved for the reigns.

Theſe two ſeemed rather to court, than ſhun death; and the deſire they had to kill one another, ſeemed not to proceed from any deſires they had to live (for providence could inflict

no

no greater punishment as life upon them) but rather, because they desired to have one another's company in the other world: thus they spent many blows, and shed more blood than the by-standers imagined their bodies were masters of. ARETINA was told by *Philarites* heart (which he had depositated in her custody) that the Combatant who wore the Scarlet Ribbon, was *Philarites*, and that she was the Sun, by whose beams his lovely body had become so parched: whereat she blushed, or rather her blood, desiring to be judge and witnesse of *Philarites* courage, came to her cheeks, to try if thence they might descry that noble courage, which it heard all the spectators so much extoll: But *Philarites* beholding ARETINA (as if her face had been an Arsenal from which he was to expect new armour) did by an irresistible stroak, kill that heart, which grief had formerly so sore wounded; being thrown thus to the ground, he threw up his eyes to heaven as if his soul intended from thence to take its flight to paradise. *Philarites* running to him, did by his tears, wash those bleeding wounds which his sword had formerly opened, to whom the black Knight gave a Diamond Ring, as a memorial of his true respect, which he had after that same manner received from *Pilades* (ARETINA's dear

cousin and friend) whom he had killed the year preceding in combat. Many regrated his losse, and a witty Gentleman at Court dressed him this Epitaph.

It seems the gods to flit from earth intend,
Seing their best furniture away they send
From this our globe, here in a coffine, Fame
Interred lyes embalm'd by Terez *name.*
Let mortals then rear him a Tomb of Tears,
Whilst their sad hearts a double mourning wear.

After Supper, whilest *Terez* ghosts were troubling all their quiet, there entred a fellow, who told his Majesty that he was to shew him a Monster. The King desired he might present it upon a stage, whereon the Commedians used to act, that it might be easily discerned, and the whole Court the better satisfied. Whereupon the fellow mounting the stage, and removing the sheet that covered his promised Monster, there appeared an old fellow, with a pair of large Harts Horns; at which a merry Gentlewoman snuffing, said, A strange Monster forsooth, whereof I have such another lying in my bed at home. The fellow having viewed him on all quarters, did thus begin his description.

This *Acteon*, is by his kind wife called her Hart, and he is so; for she hath made him so.

He

He came to the world when *Capricornus* presided amongst the celestial signs, at which time he received the name of *Cornelius*; the Man in the Moon was Gossip, who, as a Donative, bestowed upon him the fair Cap which he now wears, which his wife fearing he should lose, hath borrowed needls from her kind neighbours to sow it on faster; and where-ever he enters (such is her pride) that she will have five or six to follow him: at last, she did not fancy the name of *Cornelius Tacitus* (saying that it was not famous) but she would needs have him called *Cornelius Publicus* (he being the Publican, and she the Sinner) She having one day offended him (as young women do oft old men) he called her Whore; and she, fearing that neighbours might thereafter upbraid him with the name of a Lyar, hired some pretty Gentlemen, who were her acquaintances, to vindicat his name from that aspersion; whereat the good old man (finding that he was mistaken) did, like the Snails when they are angry, shoot out his Horns.

This description ended, they went all to bed, and with that day they ended the solemnity of these Nuptials.

The Second Book.

FOrgetfulneſſe did now begin to claim ſoveraignity over what paſt; and the pleaſures of that famous Solemnity, which had not long ſince been in its flouriſh, was now in the fall of its leaf; and every man returned to his former imployment, ſorry that pleaſure, which had only ſhewn them a glimpſe of the face, ſhould have paſſed by ſo quickly; and they reſembled now poor Gally-ſlaves, who after ſome ſhort recreation, are called back to their former Oars: But *Philarites*, beſides the common melancholy wherein he ſhared with others, had likewiſe a private ſtock of his diſpleaſure, wherewith his melancholy ſoul traded continually: for, nothing pleaſed him, ſeing he could not pleaſe ARETINA: his dayes ſeemed nights, becauſe not illuminated by the ſunſhine of her ſmiles; and his nights ſeemed death, becauſe not quickned by hopefull thoughts: and fearing that *Bonaria* ſhould bring home her daughter with her, he entreated *Eudoxa* to cauſe *Agapeta* intercede for her ſtay at Court, which *Agapeta* did, and

and prevailed so, that *Bonaria* returning home left ARETINA with the Princess.

Whilest all others went abroad to hunt, *Philarites* stayed at home, hunting occasions to meet ARETINA, but all in vain; for *Agapeta* (whom vertue had glued to ARETINA) thought alwayes she wanted company when she wanted ARETINA; yet, one afternoon ARETINA's waiting-maid (with whom he kept constant correspondency, and whom his generous carriage, and rich donatives, had gained) acquainted him, that she was to stay at home retiredly till six a clock; for she had alwayes endeavoured, since the last Combat, to wash by her wishes that tauney colour, which the armour and device represented, and was divesting her self of that indifferency towards *Philarites* which she had used formerly, weighing all his qualities in the ballance of love (which would have proven weighty enough even in the ballance of truth) and his very fame (which is but naturally a thing very light) appeared heavie here.

Whilest she was curiously recapitulating to her self all his endowments, *Philarites* enters the hall, asking if ARETINA was quiet? she finding her mind in disorder, and accusing her very thoughts, as if they had divulged her secrets to *Philarites*, (for none knew them but

they) resolved not to admit him, yet that resolution was presently re-called by a second, which condemned the first of unmannerlinesse; whereupon she desired that he might advance: for love perswaded her, that the gods, who were his favourites, and are mortals privie-counsellours, had inspired him to choose so favourable an opportunity.

Philarites, at his entry, making a low reverence (as if he would have kist the ground, because she had once trod upon it) said, Madam, I fear that as I am fortunate in finding you solitary, so I am unfortunate in having an opportunity to disquiet your solitarinesse, but my obedience in retiring, if commanded, shall testifie that my errour streamed from ignorance. Sir, (replied ARETINA) your company would be preferred by the finest Wits at Court to any else, and why should I refuse to accept that favour which better than I would entreat for.

Philarites being seated in a chair near ARETINA, did, like a ship newly entred the harbour, discharge a volley of sighs; but his spirits, who had retired to assist his heart presently wounded by a dart, shot from ARETINA'S eye, had left his tongne frozen by the cold chilnesse of fear; yet she perceiving by what he had spoken formerly what he would

have

have ſpoken now, (her cunning ſupplied his dumbneſſe) to enter him in ſome diſcourſe, and fearing he ſhould enter upon that ſubject, asked what newes were currant at Court? *Philarites* lifting his dejected eyes, ſaid, Madam, why ſhould one who hath no intereſt in the world, ſuch as I am, ask what the world is doing? Truly, ſaid ARETINA, if ye have as much intereſt in the world, as ye have courage to aſtoniſh the world, or had as much need of the world, as it hath of you, I am confident your intereſt would cede to none. Since my courage cannot be ſerviceable to you, Madam, (replied *Philarites*) I value it not; or, at leaſt, ſince you will not imploy it, for I ſhall never uſe it but either in Vertues, or your quarrel; and ſeing your goodneſſe will never engender enmity, my courage ſhall be uſeleſſe; neither vallue I Vertue ſo much for any reaſon, as becauſe it is a thing wherein ye take ſome pleaſure. I thought (quoth ARETINA) that ye had ſwept away theſe cobwebs of folly (or of love, as ye will term it) from the cabinet of your generous ſoul; and I judged alwayes formerly, that none but fools and mad-men were taken in theſe cobwebs, which that crafty ſpider, *Cupid*, weaves, to enſnare poor mortals, but that ſuch ſtrong Courages as yours would eaſily break through them.

Fair

Fair Lady, replyed *Philarites*, I am not prisoner in follies cobwebs, but in those golden chains which loves fair hands have twisted for me. Alas, Madam, I would have thought my self happy once this morning to have received your commands, but now I think my self unhappy, seing when I have received, I cannot obey them. Ye command me not to love: but that is as unpossible as to command me to banish my reason and senses; for, love and they seem now to be incorporated in one: and ye would think him an unskilfull Physician who would apply nothing to his patient, but would intreat him only to convalesce. Wherefore, Madam, apply the lenitives of clemency to cure my wounded heart, which else is incurable. If ye be really distempered with that passion (said ARETINA) imploy your reason. Alas, Madam, quoth *Philarites*, ye send me to the wrong Physician; for my reason confirms my passion, and perswades me it is reasonable to love a person of your extraordinary qualities, and that seing all your acquaintances adore your perfections, it were vanity in me to be singular, it imploys, as a guard for it, my memory to remember those excellent discourses which I have heard from you; it imploys my eyes to behold those ravishing looks, and my judgment to ponder the singular effects of your

rare

rare prudence: So that (fair Lady) the only ſanctuary I can refuge my ſelf in, is your favour. But think ye (ſaid ARETINA) that I will prove ſo great a ſtranger to my parents, as to chooſe without their advice? (for, to chuſe without ones conſent, is to chuſe againſt his conſent, ſeeing poſſibly his conſent can never be extorted from him, and ſo by chuſing before he conſent, we care not whether he conſent or not) and eſpecially being a woman, whoſe reaſon is weaker, and whoſe paſſion is ſtronger than that in a man, and ſo the one hath more need to be directed, and the other more need to be reſtrained than in men; and thereupon ſhe opened a book which lay upon her table, wherein ſhe made him read this ſubſequent diſcourſe. *Experience teacheth that a womans miſcarriage is more prejudicial to her ſelf, and more diſhonourable to her parents than a mans; and ſo where the wrong may be greater, the conſent of the party wronged ſeems more requiſite; ſeing the conſent is required to ſkreen the conſenter from a future wrong: whereon hath been built that ſignal Law, that a man may neceſſitate his daughter to marry, but not his ſon: becauſe, if the daughter not marrying, taſh her repute, her fathers repute is irrepairably wronged, and her own being, dyed black by immodeſty, can never return, neither*

ther to its own, nor any other colour. And there is reason it should be so, because where the crime is most to be feared, there the Law should be most strict: And surely Women are more prone to imbrace what their passion proffers them than men are; as also, because there is more modesty required in them, the offending of modesty must surely in them be a greater vice. The reason why modesty is more required in them than in men, are first, Because seing that is the main vertue which Nature hath bestowed upon them, they should therefore endeavour to be rich in that; and as men should exceed Women in courage, because courage is the vertue of their sex; So Women should exceed men in modesty, because modesty is the vertue of theirs, nature having bestowed something upon every species, wherein they are to excel others, suffering them for their greater ornament, to monopolize the perfection of some one quality. Whence every species is necessary in the world, and adds some ornament to it; But the politick reason why modesty is by the Law thought more requisite, and immodesty in the Law more punished in Women, because immodesty in Women can be more destructive to the Commonwealth, rendring heritages uncertain, and fathers careless of their posterity, not knowing if their supposed chil-

dren

dren be come out of their own loyns; Which was the cause likewise why Adultery was only reputed such, when there was an unlawful familiarity betwixt a married Woman and a man, whether married or unmarried; but familiarity betwixt a married man, and an unmarried woman, was not reputed Adultery, albeit now both be punished equally, as being perjury against the immortal gods, Whereas then no vow was made.

Philarites laying aside the book, ARETINA continued thus; Sir, as it were absurd in me to love without my parents consent, so it were yet more absurd in me, without his consent, to match with a stranger (for, whom I love, him I intend to match with) for how can I know his extraction whose person I know not? and I will never love him whose extraction I am ignorant of: For I have oft heard my father say, that it was probable that mens spirits alwayes corresponded to their birthes; Whereupon she put in his hands the former book of Essays, wherein she desired him to read this subsequent discourse.

It is certain that the gods who have chosen Princes and Nobles to be their Vicegerents upon earth, will repleniſh their souls with endowments requisite for the discharge of so weighty an imployment; and seing the imploying

ploying unfit persons, is a folly scarce incident to men, it were blasphemy to charge the gods with it; for, albeit the gods sometimes shew their soveraignity in acting above the reach of our reason, yet seing man is formed after the image of the gods, and seing the rational soul is this image, surely what reason teacheth us, that the gods will do. It might be thought likewise injustice in the gods, if they subjected us to those who could not command; and as it seems prejudicial to us, so it may prove derogatory and destructive to their interest: for, either the arrogant folly, or despicable simplicity of Governors, are the nurseries of all publick combustions and commotions; wherein the very Temples are not exempted from the edge of popular fury. But besides these, Nobility wants not its other advantages, as that of breeding, which seems to be the soul's soul, and the cream of all humane perfections, and that of confidence, their birth being a rock situated above the reach of malices greatest shot. The distance likewise which others must keep with persons of quality, is no weak bulwork to defend their honour, and to maintain their respect: for, the best of men, having much of naughtinesse in them, the retirednesse enjoyned to them by their dignity, and the distance enjoyned to inferiours by their duty, is a skreen which

which vails over all theſe imperfections, and conceals what is not worthy of the noticeing; man being like bad merchandize, which looks beſt when looked upon at a diſtance, or when preſented in a dark ſhop; ſo that oft-times what is gilded by retiredneſſe, paſſes for the real gold of prudence.

Philarites laying aſide the book, looked as if his tongue had been with childe of ſomthing which it wanted ſtrength to bring into the world, at laſt ſaid, Madam, ye are loved by one who is ſubject to none but to ARETINA, and who albeit he be a Prince, yet accompts it a greater happineſs, and a more ſublime honour to be your Subject, than a Prince in his own Nation. Here he ſtopped, as if he would have accuſed himſelf for not ſtopping ſooner. ARETINA (glad to be now aſſured of what ſhe formerly conjectured) told him, that there was yet one ingredient requiſite to be infuſed in loves potion, which was conſtancy; neither reſolve I (ſaid ſhe) to caſt the anchor of my love but upon ſome ſure ground, which will not ſuffer it to ſlip: for, conſtancy is more requiſite in a Lover, than Nobility in a Courtier; and as the one will be required by my parents, ſo the other will be required by my ſelf, neither will ever I marry but him in whoſe generous perſon I ſee thoſe accompliſhments firſt married.

Six

Six a clock striking, advertised ARETINA that she behoved to wait upon *Agapeta*, so bidding *Philarites* adieu, she left him to admire his own happinesse, who returned now as deeply fraughted with joy, as he entred fraughted with grief; like a ship who had unloaded her self of her priceless ballast, that she might load her self with rich and precious commodities.

Now love did begin to kindle its flames in the chimney of *Megistus* breast, which were continually augmented by the bellows of fame, whose mouth breathed nothing so much as ARETINA's praises; but that chimney, never heated by the like fire formerly, suffered these coals to kindle but slowly: In the end, *Cupid*, who had long hovered whether to shoot or not, fearing that *Megistus* heart, (hardned by the continuall exercise of martial imployments) should be unpenitrable by his darts, at last loosed a shaft (resolving to hazard a dart to conquer such a noble soul) which did wound his poor heart so deeply, as that the hand of his courage could never there-after pluck out the dart; nor yet could the hand of his reason cure the wound: for one morning, going to fetch a walk in the Garden Royal, he perceived, unexpectedly, *Agapeta*, who was pulling some Cherries, the trees bowing their branches,

branches, that she might by her own hand pull their fruit: *Megistus* saluting her, would have retired, yet so, as that he shewed a desire to advance; like a cunning Fencer, who by a feint would have his adversary believe what he intends not; but *Agapeta* willing to discourse with him, whose discourse each man at Court so much commended, intreated him to advance, telling him that these Cherries would relish the better that they were eaten in his society, whose presence could make the worst fare a feast.

Madam, replyed *Megistus*, who feeds on your ravishing looks, feasteth beyond all the dainties that *Venus* table can afford him. But whilest she was pulling these Cherries, *Megistus* was pulling the poysoning hemblocks of poysoning love: for, looking upon *Agapeta's* eyes, he thought they were *Cupids* quiver, wherein he kept all his mortal darts; every trait of her face seemed a storehouse of sweetness, and her hair, which because of its colour, and curlings, resembled so many gold rings, proved to him chains to fetter the feet of his trembling soul: he was in end awaked out of his extasie of admiration, wherein his love had lulled him asleep, by *Philarites*, who had traced him from his Chamber, whom *Agapeta* saluting courteously, they fetcht some walks

in the pleaſant Alley, recounting the various and charming pleaſures of the laſt Solemnity; and amongſt the other pleaſing paſſages that had occurred, *Agapeta* told them how a Lady had fairded her decayed looks, with the youthfull colours that ſhe had borrowed from Art, was deciphered by a young Gentleman, who by the reflection of a burning-glaſſe, melted away thoſe ſplendid colours, who ſeemed ſhamefully to haſt away how ſoon they were diſcovered. I remember, ſaid *Megiſtus*, of ſuch an affront, wherewith juſt providence rewarded a young Ladies cheating pains in our Country, who being miſtris of a Ball given her at her own lodging, retired alwayes to an inner chamber, where, by a little feather, ſhe ſprinkled her face with ſome white Lilly water, with which ſhe ſeemed continually to recruit thoſe auxilaries, which ſhe had hired out of Arts territories to aſſiſt her weak beauty: a Gentleman perceiving that the Phyol wherein it was, ſtood in the dark corner of a chamber, which ſhe had purpoſly obſcured (fearing leſt light ſhould diſcover that work of darkneſſe) went and removed the Phyol, exchanging it with another full of Ink, which the Lady at her return made uſe of as formerly, beſmearing her face with it, and returning, was welcomed by the unreſtrainable laughter of all the ſpectators.

It

It is juſt, ſaid *Agapeta*, that the gods ſhould puniſh thoſe, who by the pencil of vanity will undertake to amend any thing in a piece which hath once paſt their hands, they are (added *Megiſtus*) like thoſe cunning hunters, who cover branches with birdlime to enſnare ſome ſilly fowl, which little expects their Art; yet I think that as theſe are ſkilleſſe merchants, who hazard much, where there is but little to be gained, and where the gain, albeit they eſcape, cannot ballance the loſſe if their voyage thrive not; So thoſe Ladies will loſe more in their repute, if once entrapped, than the repute of a fine face can advantage them, if diſcovered; for the one will cry them down below all thoſe at Court, albeit the other can never plead preference to them before all thoſe raying faces which ſhine there: Yea, I think they accuſe themſelves of ſome notable defect, which they think cannot be palliated but by ſome notable cheat, and detracts extreamly from their own ſex, ſhewing that colour is its greateſt ornament, and from ours, in thinking that colour is a ſufficient price for our deareſt liberty. *Agapeta* being called-for by a Lady from the Queen, left *Megiſtus* in a drooping condition, like a lowring *Solſequium* at the Suns abſence, or like the diſconſolate body receiving the flitting ſoul's laſt adieu.

Not long after this, an accident at Court disturbed somwhat the quiet of both the Knights, who dragging after them one link of misfortunes fatal chain, were followed by all its fellows.

Some Noblemen at Court not daring to attaque *Sophanders* grandour in his own person, resolved to affront him in the person of these Knights, his avowed minions, and petitioned the King that their priviledges might not be infringed by his nimious respect to strangers; and that seing their predecessors had planted by their pains, and watered by their bloud, the thriving Vine of blossoming Monarchy in that Nation, that they their successors might now eat with pleasure, and in safety, its delicious fruits; and that strangers might not reap what they had sown, Therefore they entreated his Majestie not to prefer these strangers to them, seing albeit they might be Nobles at home, yet they could not be esteemed as Nobles in *Egypt*: for, albeit Gentility (because it is a quality dyed with the bloud) be the same everywhere, so that a Gentleman in one Nation is a Gentleman in every Nation, he having received that honour from the hand of Nature, whose subjects all Nations are; whence it comes that a Gentleman of one Kingdom may by the Law of Arms challenge another, seing he leaves not his

his Bloud when he leaves his Country; yet Nobility is the donative of the Prince, which none are obliged to acknowledge who are not his subjects, and so out-reaches not his Territories, but, like the Loadstone, loseth its energie when without the spheare of its allowed activity: Therefore by the Law of Nations, and of Arms, Noblemen are not accounted such when amongst strangers.

The King calling *Megistus* and *Philarites* privatly, told them the quarrel; who entreated his Majesty to satisfie his Nobles, and not to put them in the scales with strangers, whose assistance was lesse valuable, and more uncertain than that of his natives. But the King ashamed of their insolency, and willing to gratifie the generous Knights, told them, that he would advance them to be Knights, and honor them with the Collar of *Jupiter*, an Order instituted in *Egypt*, to difference highly-deserving persons from the rabble of ordinary Knights, whom the ambition of the Subject, and lenity of the Prince, had, by making it ordinary, made it despicable; and that thereby they might claim preference from all the other Subjects every-where, without the verge of National Solemnities, such as in Parliaments, Senates, Councils, where none could be admitted but these, whose fortunes lying within

the circle of the Nation, might oblige them to riske their lives for their Countries safety; men being alwayes most willing to go when interest pouseth them: As also it is dangerous to admit strangers to the intimacy of national mysteries; neither is it thought prudence in a King to admit those to manage affairs who have not estates to be hostages for their fidelity, and to repay the injuries done, during their Government, to private persons. The Knights did on their knees acknowledge his Majesties civilities, but told him that they wished his Majesty not to prostitute these honours to ignominy, by conferring them upon persons, so little meriting; for they were sensible how destructive the impressa of honour was to subjects, draining the purses of subjects in buying them from the hands of profose Courtiers, who, as they sinned against the King, in abusing his favours; so they sinned against the Gods and Commonwealth, in imploying its price, as suffultors to support the shield of their matchless pride, and how when these abject richlings, or richlesse Gentlemen had once come by them, they behoved to make vanity and luxury to bear up the train of these useless honours: these disadvantages are swelled to a prodigious excrescentie, by another as bulkish as any of the former; for, by that means trade is every-where almost

starved,

ſtarved, Nobility hindring thoſe who are ſtocked with money to imploy it in merchandizing, and poverty diſabling thoſe who now traffick, from driving a trade ſuiting with the exigency of the Nation, which makes me entitle my Country to an infinit happineſſe, ſeing traffick and trading effaces not their true Nobility, which two our cuſtom accounteth moſt compatible; whence accreſces this great advantage, that young venturers being deſcended of noble families, are often recruited by the well-ſtored Cash of their friends, after that a rude ſtorm, or ſome other inevitable accident, hath preyed upon their firſt adventures. Whereas, if they were deſtitute of this aſſiſtance, they behoved to loſe their hopes when they loſt their ſtocks, and ſo the Commonwealth would be robbed of their endeavours, whoſe ſpirits were as great as their misfortunes; and, on the other hand, Noblemen by their means are encouraged to put their native commodities to the beſt fyne.

The King, vanquiſhed by their obſtinate refuſal, condeſcended not to accumulate them with theſe his juſtly tendered favours, telling them that opportunity might ripen for them more ſatisfying honours.

But the well-ſpring of *Philarites* hard fate, ceaſed never to bubble up freſh misfortunes, imploying all the weapons of diſcontentment

to rout his unconquerable vertue, hating always spirits of such a noble detramp, because they scorn to make her the center of their happiness; as if she would perswade men, that they could not subsist without her assistance: Wherfore seing his quiet could not be disquieted by pride, she resolved to imploy jealousie, whose subtile hands twisted this curious snare for him.

A Lady, sister to the Prince of *Goshan*, named *Pinasa*, whose beauty suited well with her birth, and whose birth furnish'd her respect enough at Court, had of a long time looked upon *Philarites* with loves spectacles, but finding that her portracture could never be drawn upon the ground of *Philarites* heart, till ARETINA'S were first defaced, studied all means to perpetrat happily, what she desired so passionatly; yet finding that *Philarites* love could not be cheated, she endeavoured to cheat ARETINA, whose modesty she expected might more probably co-opere with her malice; not permitting her to trace the crooked path of her sinistrous designs, so nimbly as *Philarites* male passion doubtless either would or could; but finding that she alone was not able to draw malices chariot, yoaked with her self an old hagg in the same imployment, and bribed her venal spirit, which because it was venal, might easily be bribed; who

measured

measured every thing; yea, vertue it self, by the yard of money, not caring for heaven, but because it was said to be paved with gold; nor respecting the gods, but because their favour was a mine, out of which much precious treasure might be digged: this wretch did undertake the conduct of that wretched affair, promising, because of her easie addresse to ARBITINA, and intimacy with her servants, to pousse it to a wished-for period; Thus launcing out into the deeps of malice, the sails of her diligence, were filled with an unexpected gale of success: the barrenneſt earth being fertileſt of such poysonous weeds; and she, who was fit for nothing else, was by malice exceedingly fitted for this.

And now *Philarites* hard fortune, which had decreed the event, had likewise marshalled very orderly all the means, by which, as by sinews, this great body of jealousie was to move: for, one day walking in a meadow (whose face was by over-spreading *Nylus* hid twice a year, that it might appear the more beautifull) did, as unfortunatly, as unexpectedly, encounter a crew of Ladies, whose recreations had tryſted them hither. *Megistus* and *Philarites* had alwayes valued highly such company, but never so much as now, seing they appeared to them coppies of their Mistrisses original beauty;

ty: after them followed the Martial Knight, and *Ariste*, *Pinasa's* brother; thus the number of the Ladies and that of the Knights was equal: salutes being interchanged, *Philarista* fearing lest the conduct of the Ladies might hatch some private disgusts amongst either the Ladies, or themselves, about their attendance, (and so that they might ignorantly, though innocently, relapse into the same danger out of which they were but lately escaped) and to determine that indifferencie which might oblige all equally to wait upon all, he entreated each Lady to lend him some concealed token, which when he had gotten, and had hudled up in a hat, he desired each Gentleman to draw out one, and that each should attend and entertain her, whose unseen token should fall to his share: for (said he) incomparable Ladies, the hazard is not great where none can chuse what is not excellent, so that I may say, there was never mote of Lottry seen where there was lesse of hazard; each of us is happy in the share he hath gotten, and yet each of us may be thought unhappy in wanting what share we want; So that pleasure and disappointment never met so amicably as in this particular.

Thus they spent some time in walking (Love having coupled them cunningly together) but *Pinasa* finding that this disappointed the desire

she had to banquet her eyes upon *Philarites* lovely countenance, intreated they might passe some time under the shadow of a neighbouring Arbour; which all obeying, they retired thither, where being seated, *Pirasa* broke silence thus; *Gentlemen*, as there is nothing lesse taking than a confused look, and dejected countenance, (where the runaway looks represent the sad spectacle of a flying Army) so there is nothing that can discompose a countenance more, than the fixt eye of a confident Gentleman; whose silence allowes him time for that employment, whereby modesty is twice a sufferer, both by the Gentleman, who screweth it a note higher, and by the Gentlewomens selves, who tune it a note lower than is either allowable or fesant; wherefore I wish we might use some game to sport away time, and to prevent our blushes; But seing our accustomed recreations are covered almost with the gray hair of loathing, I wish *Magistus*, ye would invent some new one, that the Court might hereafter hug it, as a memorial of your sparkling vivacity of spirit. *Madam*, replyed *Magistus*, I have no other sufficiency for the discharge of that duty but what I borrow from your Ladiships commands, wherefore, Madam, it were injustice to refuse you what is your own.

Since there is no absolute perfection but in

heaven,

heaven, nor absolute imperfection but in hell, (the earth participating of their extreamities, as it reconciles both their distances) and seing those even who see their deareſt objects in the mirrour of love, see some blemishes in them, (which proveth that the most accomplisht of things wanteth some accomplishment; for if it could be seen any where, it would be seen there) I wish every Lady would tell what imperfection she could dispense best with in that person she most loveth.

What will ye propose, *Philarites* (continued *Pinaſa*) for this nights entertainment? Truly Madam (answered *Philarites*) seing discourse is the best physiognimy of our thoughts (the tongue being but Secretary to that skilfull Enditer, the heart) and seing neither prudence, nor respect, will suffer us to pry narrowly into one anothers thoughts; I wish we might hit at some indirect way whereby our enquiry might be somewhat gratified; wherefore I wish one of us might tel her who sits next him, in the ear, some remark of any person here present, at which all the rest might divine, according to their fancy, every one of us endeavouring to conjecture what was the first speakers observation, and he or she who shall be by manifest voices judged to have been most mistaken, shall forfeit some pawn, to be dispo-

sed

ſed of at the diſcretion of the Society. This laſt pleaſed them beſt; and after they had by its help diverted themſelves ſufficiently, the night ſummoned them to remove: and *Pinaſa* willing to beſtow ſomething upon *Philarites*, which might terrifie ARETINA'S jealouſie, did let a Ribbon fall careleſly (which ſhe had worn in ſo remarkable a place at all the laſt Solemnity, as none could but remark it) which *Philarites* (in whoſe hand hers was) taking up, preſented her with; but ſhe, willing to imploy it as a chain to fetter his paſſion, deſired him to keep it, as a memorial of her gratefulneſſe, for that unparalell'd favour ſhe, and all the remanent Ladies had received at his hands.

Whileſt times glaſſe was thus running, the old Hagg was by the coals of diligence and treachery, kindling the flames of jealouſie in ARETINA'S breaſt, whoſe ardent affection to *Philarites* had ſoftned her to an eaſie reception of it; contentment being like other delicacies, whereof the ſweeteſt becomes ſooneſt putrified, and the ſouls of the delicateſt tramp are like the bodies of the pooreſt complexion, whoſe purity bowes ſooneſt to decays ſcepter; and the fear to be ſurprized in following the hidden tract of miſ-information, is the mean whereby they are often miſ-informed; thus love, which perſwaded ARETINA that ſhe

was

was unworthy of such a lover as *Philarites* did likewise perswade her, that *Philarites* would search his love more worthily upon some other object, and, by being inconstant, would make inconstancy a vertue: But there was more Rhetorick muffled up in that dumb Ribbon than in all the loquacious Oratory of old *Placeta*, and jealousie did enter by the same porch that love first entered: She impeached now *Philarites* as guilty of high treason against love, and adduced her own eyes as witnesses, who seemed to deluge themselves in tears, lest they should see the sad effect of his prodigious inconstancy, which durst upon his arm brave the sight of afflicted ARETINA; yet her jealousie was glutted with a more pregnant argument of his assured change: for *Placeta*, who had studied the musick of what enchantment the *Tarantula* of ARETINA's melancholy was best pleased with, caused a cunning fellow (who traded in the adulterating of Writs, and resembling every mans character) writ a Letter with his greatest cunning, (giving him a stoln Letter for his pattern) wherein *Philarites* might be made to exchange his Mistris; whose tenour was thus:

The

The diſconſolate PHILARITES, to the peerleſs PINASA.

MADAM,

THe torrent of my boundleſſe paſſion, hath in fine ſwelled to ſuch an excreſcency, that the banks of reaſon are no longer able to reſtrain it. I find my ſelf guilty, if I evaporate my paſſion, and choaked if I evapor it not. My reaſon hath choſen your pleaſure as Arbiter, to reconcile theſe, elſe irreconciliable antagoniſts: Whoſe conflicts harraſſe that heart, which is only yours. If I courted ever any elſe but you, it was only to facilitate to me the great task of your love, in regard whereof all my former paſſions ſeem but eſſays. Aſſure your ſelf, fair Lady, that whileſt Philarites *lives, he muſt love; and whilſt he loves any, he will love you. I ſhall keep my love in the priſon of privacie, till ye ſend it a remiſſion; neither ſhall it ever come abroad but upon the paroll of your permiſſion.*

This Letter was given to *Pinaſa*, who being one day at Court, watched by the diligent eye of ſorrowing ARETINA, did carelelly, as it ſeemed, let it fall, within the command of

ARE-

ARETINA's reach, who stealing it into her pocket, retired to her chamber, to see what she could pick out of it, and having shut the door, did read her ruine in these fatal characters.

O pattern of basenesse, how hast thou betrayed my credulity! how hast thou stifled my hopes, and stained thine own valour! Yet alas, poor ARETINA, thou hast prostitute thy faith to his roguishness, and thou appeared st as willing to be entangled, as he was willing to entangle thee; it was strange thou couldest be so infatuated with a stranger, and now it appears more strange that thou shouldest startle at so necessary an event; thou who wast the envy of Ladies, and the Image adored by Gallants, wilt now be the object of both their laughters; and seing *Philarites*'s bewitching deportment will bundle up respect for him at all hands, the same carriage will surely blunder thee, and thou and he will be like two buckets in the Well of fate and fame, whereof the one must rise to the same proportion that the other falls; and as the ocean of fame ebbs upon the shoar of thy repute, it must flow upon his; and surely his propitious fortune will make all thy acquaintances conclude, that he left off to love thee because he discovered somthing in thee which was not lovely. Miserable ARETINA! who hast banquerouted that

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ſtock of fame, which the indulgent gods had once beſtowed upon thee, and who haſt now rendred thy ſelf as deſpicable as once thou waſt lovely; miſery hath once latched thee in its arms, and will never diſmiſs thee; fame hath baniſhed thee, and will never rehabilitat thee; thy parents joys are maſſacred in thee, and in the roll of thy crimes ſtands likewiſe the black crime of thy paracide; all thoſe additions of honour which ſerved once to adorn the ſhield of thy repute, ſerve now as diminutions to it; and, as a puniſhment of thy crime, thy name ſhall ſtill laſt in the regiſters of infamy.

Thus did ARETINA ſtand ſtreaming out likes of tears, as if ſhe would have drowned that Letter, becauſe *Philarites's* name was written in it; like an implacable Judge, ordaining the malefactor to be hanged in effigie, becauſe he cannot be found in perſon; and riving out her hair becauſe it afforded him once contentment, her paſſion verged upon deſtraction, and the muſick of her fury, like the ſix notes, did raiſe themſelves a degree alwayes higher; ſhe evited company, leſt they ſhould upbraid her with her misfortune; and her retirements were as racks wherupon her unapeaſable grief did torture her, and her diſeaſe was ſo much the more dangerous that ſhe durſt admit no Phyſician: Thus ſhe lived alwayes

dying, and thus she dyed whilest she was yet living.

Yet love, for its own defence, did alleadge, that jealousie might be mistaken aswell as hope, and especially amongst women, whose genius byassed most that way: for as men, because of their courage, are oftenest befooled by hope; so women, because of their innate timerousnes, are oftenest betrayed by fear: and of all women, lovers are soonest overcome by fear; for, as their love multiplieth perfection in the person loved, so those perfections multiply fears in the person loving; even as they whose coffers regorge with treasures, fear most the losse of their treasure. Love likewise teacheth us to overvalue others, and undervalue our selves, and so perswadeth us that all the world gapes after what we affect most, and that of all pretenders we deserve least; and so there is reason to fear, that seing we deserve it not, albeit none pretended to its enjoyment, that there is much more reason to fear a losse of what we love, in the throng of so many competitors.

Now Pleasure intended to change its camp, and, like the Sun, to make all the world debtor to it splendor by turns, intending often to aggreage its respect by its absence, and to conciliate respect elsewhere by its presence, so that often-

oftentimes it doth (like all other agents) by the ſame means, produce contrary events; ſo that ſome by being merry, others by being retired; ſome by being proud, others by being humane, attain, by theſe contrary midſes, to the ſame end of glory; like two men by oppoſite wayes meeting others on the other ſide of perfections globe, to which men may go by contrary motions: For, whilſt the Court was bathing themſelves in their pleaſure, a Currier comes, telling the King that a Navie of ſtrangers were riding before *Iris*, expecting a ſafe entry from the next tide; and that ſome Fiſhers had by their Flags perceived them to be the Navie of *Praſtus* King of *Perſia*, who diſputed propriety in the Kingdom of *Egypt*: For, *Xiſtus*, grandfather to the King who now liveth, was by birth King of *Perſia*, and for his valour, elected King of *Egypt*, and ſo *Praſtus's* father, being his firſt-born, was righteous Heir of both Crowns; but the Nation really ſcorning to be annexed to *Perſia*, and thinking that ſlavery too unworthy a recompence for their reſpectfull choice, elected the ſecond ſon; becauſe, albeit he was but ſecond ſon to *Xiſtus*, yet he was their Kings eldeſt ſon, *Praſtus's* father being born before his fathers acqueſt of *Egypt*, and ſo they preferred him to his elder brother, ſo that ever ſince he and his ſucceſſours, have

ſtill waited a quarrel to revenge their unjuſt reſentments.

The King allarmed with theſe news, did by his fear, adde to the ſtrength and number of *Praſtus* Forces, and by looking upon his own Forces through the wrong end of truths proſpect, did ſee them leſſe, and more inconſiderable than really they were; his danger was eminent, and his Forces ſcattered; his Courtiers diſſatisfied, and his Adverſaries rich; his Soldiers unexperienced, and theirs moſt expert; as alſo, their remoteneſs from their Country would make them ſtack all the ſtock of their courage upon the game; whereas his Souldiers, knowing where to retreat, would care the leſſe how to fight. *Megiſtus* perceiving that the waves of the King's doubts raged extreamly, intended to calm them by the oyl of his courage, whereupon accoſting his Majeſty as he was ſolitary in his Cabinet, he deſired a Commiſſion to muſter under his Majeſties Standard, ſuch as would make their lives their Countreys bulwork, and who might catch ſome advantage of the unwary *Perſians*, whom either preſumption or Sea-ſickneſs, might weaken beyond expectation.

The King loth to hazard that ominous Encounter (for ſo the firſt alwayes is) upon ſo great odds, told him, he would reſerve his

courage as the ſpurre whereby all his Army might be incited to ride triumphs carreer, and that a skirmiſh was not a theatre large enough to *Megiſtus* to diſplay his courage upon, nor a handfull of men witneſſes enow to ſo renowned a valour; yet at laſt, confiding in *Megiſtus*'s courage, and afraid of the peoples dangerous commotions, he authorized his Deſigne.

Megiſtus name was a trumpet loud enough to call together all thoſe who longed to draw the ſwords of their Courage out of the ſheath of lazineſs, and to ſheath them in the bowels of their Countries enemies; and now he had mewed ſome twelve hundred, who like a ſnowball became more bulkiſh the further it was rouled; wherefore he intended in this his firſt addreſſes to *Agapeta*, to uſher himſelf in, with this happy opportunity, and after a profound reverence, ſaid,

Madam, I come to levy new forces out of your looks, to aſſiſt me in this combate againſt your fathers enemies, and to have my Commiſſion ſealed by the hand of your pleaſure; Who dare reſiſt when ye command? and who would love that bloud which would not kiſſe the ground for your ſatisfaction? I know juſtice will take off that vail wherewith we ſee her eyes ordinarily muffled up, to behold your

quarrel, and will put victories garland in your hand, that ye may crown those who stand in your defence; wherefore, Madam, I am come to resign my heart to you, and to leave it under your cure, and in the hospital of your mercy (where many thousands besides it lies) seing its wounds forbids me to take it alongst with me, and in place of it, I shall fill my breast with a drachm of hopes which I am to expect from the scales of your Ladiships favour.

Agapeta fearing, lest her rudeness might unfit him for the journey, and desiring to animate him, who only by his example could animate the rest; and who was the axletree whereon courage's wheels was then to roul, told him, that she wisht her wishes could assist him, whose valour was to assist her, and that she thought her self most fortunate, who could salary such Warriors with so little expence of treasure (her smiles being all the solde which was sought) wherefore she entreated him to expect all the favour that a Lady could indulge to him.

Megistus being ready to reply, was called by a Gentleman, who told him, that his Troups were ready to march; so that leaving *Agapeta's* chamber, he rendezvouzed his glorious Troups, whose glory was sublimated by the presence of *Philarites* and the Martial Knight,

who seemed to be the Diamonds that set the great price upon the Golden Ring of that Assembly: from thence they marched about midnight, and did the next morning arrive at *Iris*, where they lurked all night in caves, expecting the enemies landing (whom the boisterous wind had hindred from landing till then) which was not a tedious attendance; for the next morning *Setorus*, who commanded these Naval Forces, fearing no resistance, because of the unexpectedness of their voyage, and the covertness of their designs) did foot the shoar, as if he had come rather to triumph than to conquer; and expected that victory would meet him half way to welcome him to *Egypt*: but whilst he was shoaring his Regiments, *Megistus* giving the signal to those who were in the other two caves, commanded by *Philarites* and the Martial Knight, did so terrifie by shouts the surprized Persians, that they wished they had never seen *Egypt*, since they saw nothing in it but unavoidable dangers: That which affrighted them most was some Fire-works, which *Megistus* (well skilled in the Pyromanticks) had caused dress, whose noise and lightnings perswaded the Persians, that *Jupiter* had lent their adversaries his thunder-bolts, to punish the unjustness of their quarrel: they saw nothing because of the darknes and the smoak,

but what the light of these flames discovered to them, which was nothing else but Death in all her pontificals, and arrayed so variously, as that she seemed not the same every-where; in one corner of the field valour was punishing resistance, and in another, courage was trampling under feet cowardishness; here the soul was flying out of the body at a wounded head, and there at a wounded heart, and in both, the afflicted body was volleying the great ordnance of groans at the beloved souls departure: some sought to seek their graves in the waves, and others, fleeing death, did meet it at their boats (which *Megistus* did at the first encounter fire, as if by these bonefires he would have testified his gracious acceptance of their visit) *Philarites* did by his sword subscribe two hundred's pasports for eternity; and the Martial Knight evidenced, that it was easier to overthrow Troups of Persians than to combat *Megistus* alone: Thus these three conquering Gentlemen, wounded as fast as they could strike, and killed as fast as they could wound, the Persian souls not daring to lodge any longer in their bodies, than they were by their swords summoned to remove, one stroak summing up all the minutes of their process; and the souls themselves most willing to remove, seeing their appartements falling about their ears; *Philarites*

rites making breaches in the ranks, and in the bodies alſo of thoſe who ſtood in them, had his ſword bound (as Fencers ſpeak) by the eyes of a young Gentleman, who ſeeing *Philarites* ready to ſtrike an aged man (whoſe courage was in its ſpring, albeit his body was in its autumn) called, Noble Knight, pity the father of *Arethuſa*, as ye ſhall be anſwerable to your fair Miſtris; this was the young mans Miſtris, whoſe beauty he imagined all men knew aſwell as he. *Philarites*, moved with his paſſion, did condonat him his life, deſiring him to be debitor for it to ARETINA, and ſo ſecured them both as his priſoners.

The fields were become a perfect landskip of terrour, and the greeneſt pile of graſſe was ſcarleted by the Perſian bloud: but the Perſians fearing both what they ſaw, and what they ſaw not (expecting no relief from the boatleſſe ſhips) were at laſt compelled to ſanctuary themſelves in their enemies mercy, and to become their priſoners, becauſe they could not be their conquerours; and albeit the Egyptians would have glutted their revenge with the Perſian bloud, yet the noble Knights barred them from that piece of inhumanity; alleaging that ſeing War was only inſtituted to ſecure Nations from danger, and all juſt Wars were meerly defenſive, (for to recuperate our own,

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is but to defend our own, and ſo invaſion, if it be to repeat what unjuſt enemies have robbed us of, is but a ſpecies of defence; and if it be to rob others, it is no War) that neceſſarily all who were killed by the hand of revenge, were rather murdered than killed; and that to kill thoſe whom they might ſave, imported that the killers feared that they durſt not coap with them except they were diſarmed, and ſo their cruelty was not only injuſtice, but verged likewiſe upon cowardiſhneſſe; and that in killing them, they wounded their own intereſt: for, thereafter all enemies would by deſpair heighten their courage, this barbarous cuſtom compelling them either to fight, or dye; and would oblige their enemies, in requital, to deny them their lives upon the like quarter: and as all men ſhould love to ſave their own life, rather than to cut off their enemies; ſo all men ſhould be prone to grant quarters when but once demanded: and if War ſhould by that means become a meer butchery, few would frequent it, and the number of cowards would become very bulkiſh; for, ſcarce the ſtouteſt of Warriors would go, where he behoved either to gain the field, or loſe his life. This diſcourſe perſwaded the Egyptians to ſave alive nine hundred captives (two thouſand lying dead upon the place) amongſt whom, *Sotorus* had ren-

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ded himſelf to the valiant *Philarites*, and they now remained rather maſters of the field, than of much ſpoil, and had bootied little beſides the ranſom of their numerous priſoners.

Whilſt they were thus combating, a capricious Mathematician, who waited upon the Marſhal de Camp, fearing leſt death ſhould have ſurpriſed him before he minded to die, fled at the firſt ſhock, and retired to a little Mount, where he obſerved the Battel, as he uſed formerly to obſerve the Stars, by the help of a Teleſcope, which he carried in his hand in lieu of a Muſquet; this Gentleman perceiving *Megiſtus* conquerour, poſted to Court (being mounted upon a horſe, which, becauſe he was fleet, he had bought to carry him away from any danger, valuing his fleetneſſe for no other reaſon) hoping, in requital of his news, to have ſome donatives beſtowed upon him; riding in this equipage faſter to Court, than he would have purſued his enemies, he arrived at laſt at it, where he threw himſelf at his Majeſties feet, deſcribing the Combat to him after this faſhion.

Sir, we marched from this City, as from the point *A.* (demonſtrating all upon a Paper) by a direct line to the Citadel of *Iris*, as the point *B.* whence by a ſpiral line, we marched to the Caves of *C.* where we eclipſed our ſelves

ſelves all night; the next morning, before the Sun came from the Antipodes to our Horizon, we marched, keeping the figure of a Paralellogramum, conducted by *Megiſtus*, *Philaritis*, and the Martial Knight, who, as three lines, made a glorious Triangle, whereof *Megiſtus*, as General, was the Hypotenuſa; in this figure we marched to the ſhoar, where we encountred the Perſians, upon whoſe bodies we carved hundreds of wounds, in form of *Iſoſcoles*, *Scalenunis*, and *Trapezias*.

This diſcourſe was interrupted by an Envoy from the three Knights, who acquainted his Majeſty of their unexpected and compleat Victory: Whereupon his Majeſties Pleaſant (perceiving the Kings humour fitted for mirth, and intending to twit the Mathematician for his pedantry) told, his Majeſty deſired to impriſon that Perſian, alluding to his not underſtood diſcourſe; which the Courtiers (whom complacence with his Majeſty had gladned extreamly) ſpeedily executed, dragging him away from the Royal Hall in ſpight of his many tears and proteſtations, that he was an Egyptian.

The Victory being compleated, *Megiſtus* ſent to the neighbouring Towns and Villages, deſiring all both women and children to come to the ſhoar, that ſo by a falſe muſter, he might deter

deter the Persians from landing any more Forces: So that they who were aboard of the Navie, being destitute of boats and disappointed (by that numerous, though feeble company, having expected to surprize the Egyptians before they took the allarm) did now hoise sail, leaving their hopes buried, and their companions unburied, upon the Egyptian shoar.

The King glad of the Victory, and glader that Providence had imployed these Gentlemen (whom he affected extreamly) as agents in it, because the Noblemens ambitious undiscretion was thereby checked, and that heaven seemed to authorize his inclinations, intended to welcome them with a triumphant reception; which they fearing, directed secretly this missive to his Majesty, entreating him to forbear both the honour and envy, which they knew would be linked together.

SIR,

OUr advancement to this charge hath robbed your Majesties most meriting Subjects of an occasion of doing you service; it were unjust that we should expect any other reward for our service, than the honour of being imployed: and seing your Majesties Subjects grudged us formerly that honour, which our birth and your Majesties pleasure entitled

entitled us to, how will they now pack up a wrong which they will think wounds their interest more deeply? Be not prodigal, Sir, of those honours which all gape for, and which ye may confer more deservingly hereafter upon your own Subjects; for, albeit the vastnesse of a Kings treasure, and the unlimitednesse of his power, occasion that no profusion either of riches, or honours, can be accounted prodigality upon his part, yet the meannesse of the receivers deserts may make Royal Favours be listed among the other species of prodigality; and the glorious beams of your favours darted upon us, will against your Majesties intention attract the vapours of envie; and possibly your Majesties favour may procure ruine to those for whom ye intend triumphs.

This Letter the Knights wrote, scanning upon what emergents had formerly occurred; and considering how moe vessels were sunk by carrying too large a sail, than by want of ballast; and how all men contributed thousands of wishes to destroy the greatest Minions (men being like Pyrats who pursue alwayes the richest prizes, thinking the poorest sort unworthy of their pursuit) and that high imployments are like high places, whose hight makes the hardest head somewhat giddy.

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The King pondering their deſire, and reflecting upon the reaſon of their diſaſſent, was willing to ſhuffle up all the projected pomp in a meer complement, which at their entry to Court he delivered thus in a moſt obliging faſhion.

Gentlemen, Egypt, *whoſe Ramperts ye have been in this laſt Expedition, congratulates your ſafe Return, and her very Rocks trumpets your Praiſes, which is ecchoed by all her Inhabitants. When I conferred that charge upon you, I was confident, that if the Heavens had any favours in ſtore for us, they would beſtow them by your pure and miraculous hands; So that we all acknowledge our ſelves your debtors, albeit none dare be ſo vain as to undertake to be your paymaſters.*

The Knights making a knee-deep reverence, acknowledged themſelves debtors to his Majeſty, who had put that opportunity in their hands, and that theſe applauſes were the price of his Countrymens bloud, who were the only root, from which all theſe noble actions ſtemmed.

But we muſt return to recreate melancholy-ARETINA (whom *Philarites* had confirmed in her jealouſie, by not ſaluting her at his removal from Court; which he had not omitted, but rather paſſed by, as an encounter which might

might melt his courage, and fearing that she might have kept him from imbarking himself in a quarrel, to which both his respect to the King, and the purchase of glory, prompted him beyond resistance: yet she interpreted it according to her jealous humour, not unlike a person affected with the yellow jaundice, to whom every thing appears of that colour; or rather, like a cacochimick stomach, which transubstantiates the best of meats in its own malignant humour: for, if at at any time, love perswaded her that jealousie was a cheater; yet even in that case love did rather distract, than recreate her; and she being bound to the stake of jealousie, love by these pulls, did not pull her away, but rather pull her to pieces; like a traitor bound to two horses, whose contrary motions are his funest torments: thus love and jealousie, like two twins, aguued by their discord their comfortless Dame.

Yet in fine, ARETINA (perceiving what indefatigable correspondence was kept betwixt *Pinasa* and *Placeta*, and how lavish *Placeta* was in her invective discourse against *Philarites*, whom *Pinasa* so much adored) resolved to fathom this design; whereupon, enquiring diligently where they conversed most, found, that their ordinary appointments were in an Arbour, in the Royal Garden, at five a clock every

every morning; so that she at last, hit at this expedient for the discovery of this their mysterious correspondence.

She caused the Gardener (who was commanded by *Agapeta* to obey her in every thing) enter at two a clock, taking her maid with him, and there dig a hollow in the ground, where her maid was to lye; which he was thereafter to cover with a sheet, leaving a rent in the coverlet, whereby she might suck in new supplies of air, and to straw it over with roses and violets, as if they had been placed there to dry at the Sunshine; that place being near the Arbour, she could not but hear all was spoken; neither did the heavens disappoint her wishes, for at five a clock entered the two Correspondents, who being seated within the reach of the maids hearing, *Placeta* deduced to *Pinasa* the whole story of ARETINA'S misfortune, dwelling upon every point, as an infallible testimony of her own sagacity; and in the epilogue of her discourse she demanded money to satisfie the roguish Scrivener; who, seing he sold his soul, intended to draw a considerable price for it: *Pinasa* sucked out the honey of contentment from these poysonous flowers of their discourse, and glutted her ears with so pleasing a narration: Thus they sat drinking the dregs of ARETINA'S affection, and admiring

miring sometimes their own conduct, and sometimes their successe, saying that Country Maids were an easie prey to such Eagle spirits as were Court Ladies; and that such a rich herb, as *Cunning*, could not grow in so poor a soyl as was a retired hermitage.

This discourse ended, they returned to a feast prepared for *Placeta*, leaving both time and opportunity to ARETINA's maid, to return home to her Mistris, fraughted with these unexpected and welcome enquiries; where she found her Mistris sitting, as if her soul had bidden her body adieu, and had left it like an appartement without an indweller, her hands crossed, as if she would in that emblem have represented the crosses of her innocent life: at her maid's entry she raised her eyes, like a person whose head being upon the block, starts up once more to see if a pardon can be expected. Her maid unwilling to torture her afflicted Mistris, by twisting new delays, falling on her knees, and throwing her eyes upwards, as if she would have bestowed them upon heaven, as a requital for these favours, said, Madam, *Philarites* is not unconstant, but *Pinasa* is a cheater; so she spun out to her the whole web of their discourse, so exactly, as that ARETINA by the help of what her memory furnish'd her from the Letter, and from *Placeta's* discourse,

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did easily piece up the whole progresse of their hellish treachery.

ARETINA (who would not unvail her resentments in presence of her maid) desired the curtains might be drawn, for she intended to sleep, and commanded the door should be shut. The maid being removed, she accused her self thus for her former jealousie; O unworthy ARETINA, seing thy credulity hath declared thee such! Was it not enough that thou mightest be vicious by one of those vices, which could reach its poyson only to thy self, without harbouring a vice that stained the repute of such a spotless person as *Philarites*? was neither his fame, nor thy experience, antidotes sufficient against that venome of jealousie? How darest thou place his portracture in so polluted a room as thy polluted heart? and if fate convoy him to paradise in the chariot of some glorious enterprise, there to punish thee for thy crime, and reward him for his vertue; who shall absolve thee from that guilt which thou hast contracted? and if he pardon thee, that will evidence his goodness, but not thy guiltlesness; and his very smiles shall be thy continuall accusers. Whileſt grief was thus triumphing, love replied, that she was not so culpable as she alleaged; for, jealousie was at worst but an excesse in love, and excesse is not

accounted so heinous a guilt as defects were; seing excess had all that was to be found in the vertue which it transgressed, and superadded somewhat to it: whereas the defect could frame no title to any of the least of vertues perfections. Moreover, seing the greatness of the temptation, was the golden rule whereby Moralists squared the smalness of the vice; that in this case, the undiscoverableness of their plots minted exceeding the guilt of her escape. Love in its plea alleageth also, that albeit womens breasts be ordinarily Crystal-like transparant, yet she had not blazed abroad her passion, nor his crime; but had chosen rather to sit destitute of comfort, than to receive comfort from one whom she behoved to make conscious to her griefs, and his escapes; and how that *Philarites* himself had been a builder in this Babylon of mistakes, by not saluting her at his departure, and in wearing the Livery of another Lady.

Thus ARETINA loved more now than formerly; resembling in that, a curious Watch, which runneth most soundly when it is first disjoynted, and thereafter pieced up by a skilfull Artist; or the breaches of a besieged City, daubed thereafter with more strength than formerly, by the wary indwellers: Thus she spent some restless hours, till sleep truced up a cessation

tion of arms, betwixt theſe warring paſſions.

After two hours ſleep (which were not able to defray ſo much wearineſſe) ſhe was awaked by the deafning acclamations of a great many ſtreet-runners; whereupon, calling her maid, ſhe deſired to know the origine of theſe confuſions; who told her, That the Perſians were beat by the two Knights, and that *Philarites* had captivated the Perſian General. This report was ſeconded by a Letter from *Agapeta*, who, to congratulat *Philarites* ſucceſs, acquainted her with all the paſſages of the Victory.

The next morning *Philarites* (the lungs of whoſe love could breath no air contentedly, but what they ſuckt in ARETINA's preſence) ſent *Kalodulus*, to learn if he might have acceſs to ARETINA's chamber, which being indulged him, he came, circled in his paſſage by the joyfull Egyptians, and being entered, and the ſervants removed, ſpoke thus, with a majeſtick (and yet diſcompoſed) air.

MADAM,

That arm which hath been ſo fortunate, as to be imployed in your ſervice, and which your intereſt hath ſtrengthened to the extirpation of your enemies, comes now, by imbracing your feet, to do homage to its divine Princeſſe: the veins of my courage were filled with no other blood, than that of love; neither was my ſword

otherwiſe edged, than by the whetſtone of true affection: Wherefore, Madam, it is upon your head that Victories garland ſhould be placed, and it is to you that I carry theſe Bayes of applauſe, which your too civil Compatriots have propined me with.

SIR (ſaid ARETINA) *if ye had reſigned your ſelf over to my diſpoſal (as ye long ſince profeſſed) ſurely ye were too raſh in jeoparding a body which was not your own; and I ſhould think her much miſtaken, who would ſet her heart in a breaſt, which ye expoſe daily to ſo many hazards. Madam, if I knew* (replyed *Philarites*) *that my breaſt were the reſidence of ſuch a noble gueſt, doubtleſs, I would be carefull of it: yet, Madam, I am confident that if ſuch a heart as yours were placed in it, the gods would imploy their ſpecial providence to be a buckler to it.*

ARETINA's eye travelled alongſt all the proportions of his well-limb'd body, whoſe proportion, his cloſe armour ſhewed moſt remarkably. But *Philarites* eyes dwelt upon each trait of ARETINA's face, and upon the moſt negligent motions of her body, as objects proportionated enough to a mans united admiration, in whom he perceived all beauties globe mapped up in ſmall bounds. The next morning

their correspondence was somewhat discontinued by *Monanthropus* arrivall, whom the King had, at *Magistus's* instigation, recalled to Court. The Knights, at his arrival, waited upon him assiduously, and their attendance reinvited the eyes of the Courtiers to behold him, as a person in whom their Nation had great interest; only *Sophander* dreamed that his grandour was much ruffled by his presence, and it would be somewhat minced by the respect which all did bear him: neither was he much mistaken, for he became the standard under which the male contents at Court listed themselves, and to whom all true Egyptians made address; and all concluded, that he was a Comet appearing before *Sophanders* destruction: Yet the King vizarded his real love to *Monanthropus*, and his real aversion from *Sophander*, lest the change should prove as dangerous as it was sudden; and *Monanthropus* imployed his friends, to desire his wellwishers to lowe somewhat, the sails of their nimious respect, till providence should calm the ocean of their misfortunes.

Prastus finding his hopes stifled, and his designs blasted; and being informed of *Sophanders* murmurings, treated with him *incognito*, to promove his interest; and in requital, he should, after his conquest of *Egypt*, be promo-

ted to the Government of it: and if that project framed not, that he should have the same charge in *Persia* which he enjoyed at that time in *Egypt*. This was a bait at which *Sophanders* avarice did greedily bite, and the rather, because he found every accident prognosticated his ruine; and that his misery wanted only time to ripen it. Wherefore he did now begin to bend all the force of his malice against the Egyptian Monarchy; employing the experience of State which he gained in their service, to do them now some egregious disservice, yet so covertly as he never seemed to question the Kings affection to him. But finding, that he was not alone able to manage so bulkish a Vessel as that enterprize was, he resolved to imbarque with him others, who shared equally with him in the common enmity which many bore to *Megistus* and *Philarites*; but the plight anchor of his hopes, was *Misarites*, General of the Egyptian Forces, who stormed unapeasably at *Megistus* success; thinking that no mans hands should have plucked fortunes golden apples beside his own.

Sophander finding *Misarites* judgment so distempered, by that feaver of passion, thought it fittest to engage him in that quarrel, in which his judgment, if once cooled, would never have allowed him; calling him to his chamber, after he

he had seen the King spend two hours in privat with the Knights, and after some insinuating discourse, asked him, if he and the Officers of the Egyptian Army had not reapt a plentifull harvest of rewards, for all the bloud they had expended in his Majesties service, when strangers did partage amongst them the booty of honour, which they had foughten for? Sir, (replied *Misarites*) your condition is more deplorable than ours, because your losse will be greater, we having lesse to lose than you; and our happinesse is consistent with theirs, their aims levelling at higher Offices than ours: but your Eminency and they cannot stand together, seing they desire to stand upon that ground whereon ye stand now; yet your condition is most to be pitied, because your hands have planted these Cieus, whose flourishing branches umbrage this day your greatnesse, shading you from these rayes of your Masters favour which reverberated formerly upon you; and by their roots sucking from yours that aliment of treasure which fed you hitherto: and to conclude, that is the greatest unhappiness imaginable, to have been once happy; and the greatness of the fall is measured from the height of the place fallen from; and seing, Sir, here is no real happinesse or unhappinesse here, but what stands in comparisons (absolute happinesse being

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ing entailed upon the gods, and abſolute unhappineſſe being the portion of devils) our misfortune will ſeem but a mole-hill, in regard of ſuch a mountain as yours; and men will be ſo buſied in admiring your fal, that hardly they will eye ours. Pardon me (anſwered *Sophander*) your fall will be more remarkable than mine: for, it is rather a wonder to ſee me ſtand amongſt ſo many Emulators (they being Patriots, and I a ſtranger; they being many, and I one) than to ſee me fall; and oft-times great Oaks which are top-heavie, will fall ſooner under the hand of a ſtorm, than thoſe of a leſſer bulk: but *Miſarites* affronts will weigh more in the ballance of ſome mens fancies than of others (and that is the greateſt affront that the perſons affronted reputes ſuch) and of all men none weigh affronts ſo heavily, as thoſe of your profeſſion: for, glory being your main deſign, your glory is ſooner blurred than ours, and your paſſions (which are alwayes afloat) are ſooner incenſt than ours; vanity (which is neceſſary in Souldiers) being of all others paſſions, the moſt combuſtible: and ſeing your diſaſter will have moe young men and gallants to be witneſſes to it, it muſt be more inſupportable than mine, which being at a Council-Table, will be judged by ſome few wiſe old men, who prize not much affronts of that nature;

ture; and as the glory of a Souldier gliſtereth more than that of Stateſmen, certainly the foil muſt be more grievous: Neither is ambition the vice of my age, old men being rather enclined to avarice, than panching to ambition; for old men, not knowing by what means they are able to gain, if neceſſity urged them to it, are more greedy of it when they can attrap it, than young men whoſe ſtrength gives want a defiance; as alſo, they know better how hard it is to gain, and rely leſſe upon the large promiſes of others, than young men do; and their bodies half tranſubſtantiate in the earth, ſeems to be near in kin to gold and ſilver, which are but cadents of the ſame family; We want theſe ſparkls of courage which kindleth ambitions fire, which not only burns in younger breaſts, but turns all other humours into its own nature; and that is the ſoveraign paſſion in you, to which all the reſt muſt do obeyſance: But why ſhould our ſpirits be thus enthralled to ſtupidity? and why ſhould we ſink in this gulf of miſery, ſeing the arms of our liberty are yet looſe, and the ſhoar of ſafety is ſo near? Where is that ſhoar (quoth *Miſarites*) where we may find a ſafe harbour? If ye will follow me as your Pilot (replyed *Sophander*) I ſhall ſhoar you ſafely. I will moſt willingly, replyed *Miſarites*.

Sophander

Sophander glad that he was able to complicate such a considerable person in his treasonable plot, devellopped to him the whole mysterie, and promised that if he would go a share with him in the hazard, he should likewayes have a share in the gains; and promised to treat for him with *Prastus*, and with *Sotorus*, who (being a prisoner of war there) was commissionate for that effect.

But let us now visite *Monanthropus* and *Megistus*, who spent their time as frugally as their adversaries, and who were countermining all their mines, and cantoning their friends and associats, so that most of their exercise was discourse, and most of their discourse was the revolutions, whereby the heavens preached perpetually the instability of humane affairs. *Monanthropus* desirous to hear the sequel of the Knights travels (begun at his house) entreated *Megistus* to pursue it; and *Megistus*, to divert the eyes of his memory from gazing on desolations gastly colours, condescended to spin out that threed to a greater length, and commenced thus.

Sir, after the foundation of *Philarites* acquaintance and mine was laid at *Athens*, and its fabrick (cemented by assiduous familiarity) was raised to some height, we resolved to ramble up and down the world, carving always

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to our ſelves an adventure by our hungry ſwords; wherefore, diſcharging our trains at *Athens*, we deſired *Kalodulus* only to attend us: and beginning our journey towards *Lacedemon*, we were outed of our way, by a miſt which led us to a Wilderneſs; where we had not travelled far, when a cry or two (ſent from the lungs of affliction) commanded our admiration to follow its tract; we poſted to it, knowing that anxieties glaſſe runs ſwiftly, and at our coming, found a young Gentleman and a Lady ſtaked to a tree, looking every moment in the face as the harbinger of death, and tearing in ſuch abundance, as that had they remained in that poſture but a ſhort time, the tears would have rotted the cords wherewith they were bound; our compaſſion had ſcarce faſtned its eyes upon them, when we were neceſſitated to place them elſewhere: for, two naked men, covered with nothing but with their hair (a garment lent them by dame nature, their appearand ſtepmother) not ſo much out of affection to them to cover their nakedneſs, as out of reſpect to the beholders, and to oblige their modeſty) did by their uneven brows (which were to them in place of tongues) cartel us to a combat; their arms were two long poles, to which were fixed two ſhables (neither did they offer us choice of arms) we judging gallantry

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but a nicety, where neceſſity was the quarrel, and conſidering that they who were outlaws to Nature, might be puniſhed by any of her ſubjects, (all men being commiſſionated againſt ſuch common enemies) and that they who would not kill ſuch raſcals, were guilty of the bloud that was ſhed by them, reſolved to make uſe of all arms, and arm our ſelves with all advantages againſt them, Whereupon *Philarite* pulling out a piſtol, ſent from its barrel two balls, cloathed in deaths livery, and by them opened a ſalley-port to his ſoul to fly out of that naſty priſon, wherein it had been too long captivated; his comrads courage fell with him, and deaths horrid face repreſented in the mirrour of his dying friend, agaſted him ſo, as that he was willing to ranſome his life upon his knees with tears, which fear had commiſſionat to intercede for him; We who thought that to kill a man before he was prepared to die, was to murder the ſoul aſwell as the body, deſired him to throw away his weapon, and he ſhould have quarter: but he not accuſtomed to hear ſuch a dialect, underſtood us not, ſo that we were forced to make a demonſtration our interpreter; he no ſooner underſtood our mind than he diſarmed himſelf of his weapon, throwing his body open to our mercy; we advanced, but ſcarce could perceive in him the reliques

liques of humanity, which was all mudded over with the rubbish of desuetude and cruelty, and his tongue expresst it self as if it had but freshly come to the school of the world; whereupon *Philarites* concluded, that seing he and his companion could understand one another, that the bruits did use possibly an ideom peculiar to themselves, aswell as these, whose expression claimed affinity to that used by them; or, if they had no language, they behoved to read each others sentiments in the characters of thoughts, like the intuitive knowledge of Angels.

We untyed the naked couple, who took their life as a donative from our hands, upon whom fear had made such an impressa, as they could not believe but death had them stil in its claws. We desiring to pull up that poysonous herb by the root, fearing lest it might thereafter spread and pullulate afresh, resolved to know where he nested; he would willingly have quit us, yet in obedience rather to fear than to us, he led us to a cantone of the Wilderness, and shewed us there a hole, whereat he entred; it seemed to be hells porch, and its very stink (occasioned by the boyling of mans flesh) did fortifie it sufficiently against all humane approaches; he called forth at last his wife, and I must say he was fitly matched: for, her face was a rende-

vouze

vouze of all those deformities, that a petulant fancy could have excogitated, and, except in the case of an *Incubus*, he might have defied all the world to make him a Cuckold: We learned at last, by a discourse composed of semibrievs and crotchets, that she and her husband had lived there fifty years (death having forgot that there lived any mortals in such a corner) and that their son was killed; We lookt in, and perceived that the hole was all pent up with wood, and that their best chear was mans flesh: So we brought them alongst with us to the next Town, where those two lived whom we had released, and committed them to the publick prison.

Thence our inclination (which was the compass by which we steered) led us to *Lacedemon*, which was then the stage whereon Fortune acted all her Tragedies. This Nation had pilgrimaged through all Governments, and seing it could not unload it self of Rules heavy burden, it did, like the Asse, fetch it from shoulder to shoulder, and so, contrarie to its expectation, past from evil to worse, and from worse to worst of all; We had not marched but two dayes journey in this Lunatick Country, when we encountred a fellow whose eyes sparkled some of that folly which was breasted within him, and by the inorderly *Index* of his face,

face, we might easily know that the volumn of his thoughts could not but be confused; his equipage was so mean, that he resembled an old Oak, whose starved leaves had fallen away from the stock which was not able to aliment them, to which the obdured earth denied the pension of its ordinary aliment; his motions shewed, that they received no commission from a rational soul, and were like the reelings of a ship, whose rudder the careless Skipper had abandoned: thus did he by his inconsiderableness render himself considerable, and made us notice him, meerly because he was not worth the noticing; he past by us, without giving us a hat, or paying a reverence; and glancing over his shoulder, he said, Friends, think ye who shine so upon earth because of your diamonds, to shine in heaven, circled with the rays of divine splendor? or, dream ye that heaven will suffer your pride to passe unpunished? Ye are mistaken (replyed *Philarites*) for gorgiousnesse in apparrel betokeneth much humility; for, we think, that we need such weights as these, to be put with us in the ballance of such capricious fancies as yours, else we might fear to be judged but light; whereas ye imagine that your innate worth is able to create respect enough for you: and I pray you, seing the gods have not created these diamonds for our ali-

ment, surely they have created them for our ornament: and we see how they have variegated the fields with flowers, and have enammeled these flowers with diverse colours, whereby our pleasure might be baited, aswell as our necessities supplyed; neither certainly, would they have left man (who is the most excellent amongst all the creatures) naked of these ornaments, if they had not given him reason and fancy to be his provisors, and the whole earth to be his magazine: Neither must we confine ornaments to the narrow bounds of necessity, else why tax ye not the gods likewise of superfluity, for having spangled the heavens with so many and so various stars and constellations, seing they might have supplyed their rooms by two or three Suns or Moons? And Sir, had not these eye-dazling creatures, the Diamonds, concealed by their absence some portion of their makers glory, if they had still been intombed in the earths dark bowels. Well friend (replied he) since I cannot convince you, who lies swadled in the cradle of your folie, and understands not these true mysteries, go read Grandours Epitaph in the person of *Ephemerus*, who was not long since Prince of this Country, and is now hunting near-by, followed only by two servants; Whereupon he paced away, leaving us puzled in what rank of creatures he was to be placed. He

He being gone, *Philarites* marked that of all mad-men, those were most fortunate, whose madness resembled most the humour of the Country where they lived; as for instance, Seing the Lacedemonians were ordinarily most superstitious, that therfore that madness which was allyed with most superstition (as in that poor fellow) was least discernable amongst them, seing the Natives being inured to continual superstition, would not remark its excess so easily, as they would the excess in any other passion: and on the other hand, strangers who perceived such extravangancies, would rather list them amongst the inclinations of the place, than account them real fits of distraction.

This discourse was scarce at a period, when we overhyed *Ephemerus*, whose mean equipage and thin train overpowered our admiration; and now our voyage seemed to us admirations ladder, in which the higher we mounted, we discovered alwayes the more; but we concluded that our amazement was now in its Zenith, and could mount no higher; for, in him, we saw the Mapps of fortune and misfortune both in one Carte, and this Gentleman seemed to be a Skeleton, of whose bones, the State-Ravens of his own faction had pickt all the flesh of honour: We associated our selves to him, to try whether those qualities which

are often admired in eminent persons, be real, or if they be occasioned only by the sunshine of power; and after some discourse we found, that he stood more obliged to his birth, than to his parts; and that he had been heir to his fathers office, rather than to his endowments; and that, albeit amongst bruits the young resemble the old, because there is nothing in them, which is not propagated, yet amongst rational creatures it is otherwayes; because the soul is not kneaded of any corporeal masse; and Philosophers alleage, that oft-times the wisest fathers, having evaporated either in action or contemplation their finest spirits, beget the simplest children, who seem to be the lees of so fine stuffe. We may see, said *Philarites* to me thereafter, that albeit in all other visible objects, the higher any body be placed, it appears so much the lesse, yet in State-preferment it is quite contrary; for all the faculties of a person seem aggrandized by his promotion: and that in the Comedy of the World, the habit of a King or Prince neither improves nor impairs the real habilities of the Actor. This Gentleman talkt of hunting, as if it had been the onely imployment quadrating with true Gentility, and that a Gentleman and a Hunter were but the same thing diversly expresst; Whereupon I (willing to tilt a little in discourse

course with him) alleaged, that of all exercises, it was the least subservient to our necessities, and that Fencing or Riding might possibly be a buckler at occasions to a mans life, and might fit the users of them to serve their Country; but that Hunting was useless to its users, and destructive to the Country where it was most used, by trampling of corns, and alienating the inclinations of Gentlemen from their other imployments, and that it was of all recreations the most destructive to the health; for it obliged men sometimes to ly cold a whole day, waiting for an occasion, and when they had found an occasion necessitated them to move too impetuously and ardently; and at last the losse of their prey, did ordinarily affect them too anxiously: and subjoyned, that I conjectured that Hunting was at first excogitated by Princes and Statesmen, to avocate factious minds from deeper projects, and to divert them from projecting any thing to the prejudice of the State.

Being wearied of his society, from which nothing could be reaped, We retired to the City of *Lacedemon*: where there were so many and so contrary tides, as that it was dangerous for the strongest vessel to sail safe in it. Amongst many other slaveries, the people complained much of the too frequent change of State-officers (this Commonwealth being like

the Moon, which never appeareth twice with the same face) wherby the people were charged with miseries: for, those who were newly installed in their Offices, did like the empty Loch-leeches, suck themselves full; and those who were not in charge, were continually plotting the extirpation of those who did officiate; neither could they know how to govern before they were removed from the helm of Government.

Amongst many other passages which occurred during our residence there, I cannot forget one, which was this; An old fellow which had outlived his wit, became so witless as to fall enamoured of a young Girl, who lived at our house, and now all his spirits, which age seemed to have beaten from all the other parts of his soul, retired themselves to the citadel of his fancy, and being garrisoned there, gave old age a defiance. In order to his design, he mustered all those old suits, which had been witnesses to his first Nuptials, which now, because of their mustiness, were as grayhaired as himself, and piaffed daily before our window, possest by this devil of love; and imagining that he was, not what really he was, but what really he would have been: at last, having leagued with confidence, in a war defensive and offensive against prudence; he entred the cham-

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ber, where the young Gentlewoman was attiring her ſelf, where having, by the help of his ſtaff, made an antick reverence, he complemented her in theſe words.

Lady, all the time that I have ſpent in the world, hath been ſpent in remarking that there was never any ſo beautifull as you are; and all theſe wrinckles which ye may perceive in my face, are cauſed by the heat of my paſſion; as we ſee the fire contracts and furroweth the parchment. And albeit my age and your youth are of a different temper; yet we ſee that things of moſt different, yea, and of contrary qualities, when ſeparate; yet do, when joyned, piece up the moſt excellenteſt compoſitions: and ſtrings of the moſt various ſounds, echoes the ſweeteſt melody: theſe hairs, which ſeem gray, are not dyed of that colour by age, but by an accident; and my weakneſs (which was blazed lately abroad) was not the effect of my decrepedneſs, but of ſickneſs, againſt whom none can plead exemption: If there were any to quarrel your beauty, or to account it but ſecond to anies elſe, ye ſhould ſee (fair Lady) that there is abundance of bloud barrelled up in theſe veins; and that in this heart there is courage enough to hazard it in your quarrel.

A young Gentleman (one of her Suiters) ſtepping in, and intending to twit his folly, ſaid,

ſaid, Fair Lady, ye may believe him anent your beauty; for, whereas others can only adduce two eyes, as witneſſes to prove their opinion, he can bring four: for I remarked him yeſterday in Church, beſtride his noſe with ſpectacles, that by them he might perceive, what his eyes could not. The old Gentleman (like a lamp which albeit it be almoſt extinguiſhed, yet when irritated by a breath of wind, will flame ſomething more than ordinary) breathed nothing but revenge, and would fain have honoured his ſword with ſuch an imployment; but its ſheath and it had of ſo long a time been inſeparable companions, that it was very hard to ſeparate them; and ruſt had ſo glued them together, that his old arms could not pull it out. The other taking advantage of his misfortune, cried aloud, *Oh he hath kill'd me, he hath kill'd me*! which cry rendevouzed us all in the chamber, where we found the old Gentleman daſhing his ſword againſt the walls, becauſe of its diſloyalty to its maſter.

This affront did not wean him from the breaſts of his amorous folly: and ſeing age was the occaſion of his folly, the older he grew, he behoved neceſſarily to be the more fooliſh; ſo thinking himſelf too far advanced in this river of paſſion, he reſolved to ſwim, though with hazard, rather than to retire, though with eaſe.

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The next morning, equipaged like one whom we see presented in Taliduce, by some Antiquary, he presented himself at his Mistrisses chamber door, where being licentiate to enter, he thanked the gods, who had arrested his sword yesterday in its sheath, lest he should have contaminated her chamber with the bloud of so base a fellow; and continued to perswade her, that it was neither his weakness, nor the rustiness of his sword, which had occasioned the difficulty to unsheath it, only he acknowledged, that after a combate which he had fought not long since, he had forgot to wipe it clean of that bloud, wherewith his adversaries wounds had besmeared it. The Gentlewoman applauded to all, telling him, that his sword looked like a blade which had been Actor of many Tragedies, and that she remembred only to have seen one of that fashion, which her grandfather keeped as an old monument of his family. I heard, Sir, (continued the Gentlewoman) that in a combat ye had all these teeth shaken out by a blow, which we perceive ye now want; and that another blow, whilst ye were rescuing the Royal Standard, left in legacy with you that infirmity, which is perceived in your march. The old man, who dreamed that all these discourses were the relations of these whose friendship he had bought, accorded

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to all, confirming her fictions by some circumstances; which busk rendred these fictions yet more ridiculous. Weary at last of his impertinency, she entreated him to hear her read a part of a Romance, which had come to her hands lately; but she had scarce spent half an hour in that imployment, when sleep closed those eyes, which saw but dimly when they were open, old men being like Watches, which the older they are, run alwayes the faster, and must be often winded-up by sleep; for, their infirm bodies, and weak vitals, must have more time allowed them to forge spirits, than young bodies require; and Nature, which hates all transitions from one extream to another, will inure old men, to endure death by dying often. Her other Suiter perceiving he was asleep, came from behind the hangings where he stood, and by a sharp knife cut the ribon wherby his breeches were tied up, and thereafter retired softly; the old Gentleman awaked, would willingly have perswaded his young Mistris, that it was not sleep, but an extasie wherein he had been, and that it was occasioned by the sweetness of her voice, and vivacity of her deportment in reading. The other hearing that he was awake, came bolting in, as if he would have challenged the old man for his yesterdayes bruskness, whereupon he rising in haste, his breeches

fell

fell about his feet, leaving his thighs like two leafless and withered branches, in whose top an Owl nested; or like an Egyptian Mummy embalmed by Art, which had once been coetanious with the first founders of the Lacedemonian Walls.

Megistus's relation was here interrupted, by a confused noise which tumbled-in at the windows; and *Monanthropus* looking out, perceived a multitude, whose allarmed-like gestures portended some eminent danger: here, one running did ask his fellow what the uproar meaned? and yet posted by; for his curiosity would not wait for an answer: there, another returned laughing, but not telling why: some through fear, others through curiosity hunted for news: Thus they floated up and down the streets, raging and murmuring like waters fallen from some high cataract: At last *Kalodulus* entring the chamber, told them, that the *basis* of that commotion, was a combat betwixt two Persian Captains, who being Rivals in love, resolved to terminate their debate by the dye of a combat; but though they wanted not courage, yet they wanted armour (as being prisoners) neither durst they adventure to seek any from their acquaintances in the City, lest they should have brought themselves within the compass of State-jealousie; at last, revenge

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and love furniſht them this overture, That they ſhould walk to a Sword-ſellers ſhop, and ſhould look each upon a ſword, meerly as if they intended to try them, and that there (which was a remote corner of the City, and early in the morning) they ſhould make courage Arbiter betwixt them: which project framed well; for, before any could mediate betwixt them, the one had loſt as much bloud as might have cooled him out of that feaver of love wherein he raged formerly, and there were ſufficiently many iſſues opened in their bodies, at which that unnatural heat might have evaporated.

Let us now return to the Court, which is the Chequer wherein the dyce of favour alters ſtill the game; and where the Courtiers, like ſo many Moons, wax or wane, accordingly as the Sun of Royal Pleaſure darts its rays upon them; all being paved with ice, whereon none can ſtand becauſe of its ſlipperineſs, unleſs they be froſted with fortune, and Court-reſpect; here all things ſeemed to be moulded anew, and *Monanthropus* was now the houſe of the Zodiack, wherein the King's fancy dwelt. For *Sophander* was looked upon as a perſon whoſe ambition towred too high, and who intended to enthronize himſelf in the affections of the ſubjects: the King eyed him as his Rival, and the

the beſt of his actions were conſtrued to be treaſonable: Neither was his Majeſty miſtaken, for *Sophander* levelled at nothing lower than the Supremacy of *Egypt*, and he had now devoted himſelf to be a Partiſan of the Perſian Monarchy; and had, as beſt things when corrupted, become alwayes the worſt (evil being the privation of good, and conſequently the more numerous the good qualities were in the good, the more numerous their privations are in the evil) So *Sophander* was from the beſt of friends, degenerated in the worſt of enemies, and tasked himſelf now with the deſtruction of the Egyptian Nation; In order to this deſign, he endeavoured to have *Miſarites* preferred to the conduct of the Egyptian Army, who had combined rather to miſlead, than to lead them; and had undertaken to ruine them without a Perſian ſword.

Praſius encouraged by their undertakings, and by the numbers of his Army, reſolved to proſecute the Egyptian War; and the rather, becauſe the body of his own State did begin to amaſſe noxious humours, through want of martial exerciſe, and was become ſo plethorick, that it behoved to be let bloud of by the hand of ſome forreign War: his Army is ſent to *Egypt* under the conduct of *Soterus* (who had been lately ranſomed) their landing allarmed

the

the Egyptian Court, whose fears were fed by *Sophanders* emissaries.

The King commanded to rendevouze all the solded Forces, who being but eight thousand strong, were alwayes upon duty; whereby the rebellion of subjects and the invasion of forreigners were easily cohibited; a lesson which his predecessour had learned from the late Insurrection; He likewise ordered the levying of twelve thousand moe, which being all bodyed together, were subjected to *Misarites* command. *Megistus*, *Philarites*, and the Martial Knight refusing any imployment.

All things thus ordered, *Philarites* resolved to go seek a pasport from the lovely ARETINA, whom he thus accosted.

Fair Lady, I am come to beg a licence to employ that heart and bloud, which is really yours, in the service of your Prince, and to skreen your Country from its irreconciliable enemies; honour invites me to fight for my Prince, but love entreats me not to abandon my dear Princess; Yet seing loves burning-glasse can inflame at a distance, and seing my soul, where-ever I go, carries alwayes about with it the impressa of ARETINA, and seing I can love in the camp, but cannot be victorious in a chamber, I hope ye will not only pardon my absence, but commissionate me to be absent;

that

that by my absence I may gather laurels of peace, and triumphing bays, to crown the head of my dear Princess.

If your heart be mine (replied ARETINA) and seing ye have gotten mine in exchange, ye must either go heartless, else stay at home and enjoy it; for I will not render you yours: for, seing I live by it, I cannot live without it; Neither can the King desire you to hazard a womans heart, whose sex exempts them from danger; if you be lost, I lose all: And albeit you were absent, the King will be loser but in a part. Wherefore seing my losse may be greater, and my gain cannot equal his; and seing your interest in me exceeds your interest in him, I hope ye will not rob me of that ye have once bestowed upon me. This discourse was continued by a flood of tears, whereof the least was able to quench the flames of *Philarites* courage; her sighes, like great ordnances, made breaches in the walls of his resolutions for her perswasions to enter; so that like *Mahomets* tomb, he hovered betwixt the two Loadstones of Love and Courage: Yet at last the danger of the State in general, and of her father in particular (whose safety moved upon the hinges of their loyalty and courage) joyned with the reiterated promises of shunning danger, prevailed with her, to permit him to risk yet that one

hazard:

hazard: yet her love combated her resolutions, and will and courage fell at variance; neither were *Philarites* honour, nor her own interest, eloquent enough to perswade her to relinquish without reluctancy, her first intention; her eyes protested against what her tongue spoke, and challenged it for transgressing that commission which her heart had given it.

The Trumpets sounding a march to the Army, did sound a retreat from these amiable caresses, and necessitated *Philarites* to close that dialogue, which else he had never closed till death had closed his eyes.

Megistus and *Agapeta* had all this while interchanged amorous glances, but albeit their imployment was the same, the way was most different: for, *Megistus* studied nothing more than to acquaint *Agapeta* with his design, and *Agapeta* studied nothing more than to skreen hers from *Megistus*, thinking it derogatory to a Princesse to love a Subject: and albeit that *Endoxa* ceased not continually to feed the fire of *Agapeta's* love with the faggots of *Megistus* praise, yet *Agapeta* smothered all these flames under the ashes of a prudential silence.

Megistus finding himself consumed away by this hectick feaver of a languishing love, resolved rather to die by hazarding a cure, than to languish without it; and judging this the

fittest

fitteſt time to ventilate his paſſion, reſolved to let ſomething of it fall in his diſcourſe to *Agapeta*: So having gone to her chamber as if he had been to bid her farewell before he initiated his journey, after he had acquit himſelf of the ordinary ceremonies cuſtomarily uſed in ſuch addreſſes, and after ſervants were removed, he ſpake thus:

Madam, ſince my heart hath been ſo arrogant as to pretend to your love, I have reſolved to expiat its crime in hazarding it againſt thoſe who hate your Country, that they may wound it, ſeing it hath wounded it ſelf, and that they may revenge your quarrel againſt me, whilſt I am revenging againſt them the quarrel of your Country; every drop of my blood, ſupplicates me to be honoured in your ſervice, and forbids me to diſpute the lawfulneſs of the quarrel, ſeing ye intereſt your ſelf in it. Madam, albeit I be by birth a King, yet my birth cannot entitle me to your love, whoſe worth is a Kingdom preferable to the whole Globe, albeit it were all ranged under the ſubjection of one Scepter: Wherefore, Madam, albeit I be a King, yet in this I accuſe my ſelf guilty of treaſon againſt the majeſty of your worth, and pannels my ſelf willingly at the bar of your pleaſure. I know I was guilty even in loving you, yet ſeing all *Egypt* is complicated with

me in the ſame crime, I hope, as in other caſes ſo in this, the number of the delinquents will procure a pardon for the crime. Yet, Madam, I am ſingularly guilty, in having avowed before you my own guilt; which as none but I could be ſo arrogant as to commit, ſo none but ye can be ſo clement as to pardon.

Agapeta hearing that he was a Prince, but not noticeing it, as if ſhe heard it not, reſolved not to glut her ſelf with thoſe grapes of love, untill the ſunſhine of time had ripened them more maturely; yet, leſt ſhe ſhould ſtarve altogether his paſſion, ſhe returned him this Anſwer.

Sir, it is certainly the feaver of courage wherein ye now burn, which occaſioneth that diſcompoſure of ſpirit which ye now bewray; for elſe *Megiſtus*, who is loved by all, would never be ſo mad as to love *Agapeta*, who is loved by none; But, Sir, ye may know, that I am one of the Jewels of my fathers Crown, and none can diſpoſe of me, but they who can diſpoſe of it; ſo that I hope ye will not ſuffer your ſelf to be ſo much miſtaken, as to ſhoot at that mark: But really there is another inconvenience in being *Megiſtus*'s Miſtris, ſeing ſhe who is ſuch will make her ſelf the rival of all thoſe Ladies, who have but once converſed with you, who doubtleſſe place their happineſs

in

in the fruition of your favour; but, Sir, seing ye plead guilty, and will make me your Judge, I shall, as in all other crimes, so in this, make the crime the punishment: Wherefore, seing love is your guilt, let love be your torture.

As men should shun, replyed *Megistus*, to look on you, because of your beauty, so they should shun to converse with you, because of your eloquence: every thing which is either seen in you, or spoken by you, being a snare to entrap unworthy mortals; who must, in spight of prudence, like flyes, flee about the candle which burns them. But, Madam, my love is no infant passion; for, it bears as old a date as since my arrival at Court: and albeit the persisting so long in my guilt, be an aggravation of it (every thought being a new crime, and every moment forging a new thought) yet seing I have avowed my passion, I cannot but avow its birth. Madam, since ye have sentenced me guilty, I beg fetters, which are the badge of guiltiness. *Agapeta* knowing what he aimed at, gave him a bracelet of her hair, which she desired him to take, not as an approbation of his love to her, but as a reward of his loyalty to her father.

Megistus glad to receive it upon any terms, kissing her hand, went away, telling her, that he gloried more in that badge of her favour,

than he would do in all the trophies which could be raiſed for him upon the ruines of the Perſian Monarchy.

The Army was marched, and had left *Magiſtus*, *Philarites* and the Martial Knight, behind, buſied in ſaluting their numerous friends; their viſits accompliſht, they poſted after the marched Troops, and in their way the Martial Knight, in purſuit of a diſcourſe anent the antipathy betwixt the Egyptian and Perſian Nations, fell a chiding Aſtrologues, becauſe they attributed it to the variety of celeſtiall ſigns: theſe mad fellows (ſaid he) will needs have all the Watches of National inclinations ſet by the Sun-dyall of the heavenly Aſpects, as if the Needle of free-will were obliged to follow the touch of that Adamant; and as if the face of the firmament were like thoſe optick chambers, on whoſe chamber walls one may perceive what is acted in the ſtreets, to which their backs are turned for the time; but ſeing the humours of Nations varies, the heavenly Aſpects ſtill continuing the ſame; and ſeing thoſe influences are corporeal, and ſo cannot affect the will which is meerly ſpiritual, I admire how men can fancy any influence, where there is no paſſibility: But why are the neighbouring Countries alwayes moſt tainted with this natural averſion, more than the remote

parts of the Nations? Is it becauſe the heavens are divided in ſhires as the earth is? ſurely all theſe are dreams of capricious fancies; and it is to ſmall purpoſe that men ſhould vex themſelves by enquiring for a reaſon of that in the heavens, whereof the reaſon may with ſmall ſcrutiny be found upon the earth: for we know that bordering Kingdoms do alwayes war one againſt another; and theſe Wars are fathers and mothers to that Antipathy; And who would not hate theſe who are their ſucceſſors, who have maſſacred their anteceſtors? and for this reaſon is it, that in theſe antipathizing Nations, the frontier Countries hate moſt one another, ſeing the occaſions of freſh quarrels makes them oft purple their fingers in one anothers bloud. And upon the contrary, the remoter Nations, are ordinarily linked in Confederacies; for theſe Nations that border on the remote frontire of the Nation hated, do in *odium* of the interjacent Nation, league with thoſe who border upon the other frontier, So that, that friendſhip is cemented with the common hatred of both the averſe Nations; and here myſterie of State is the heavenly Aſpect which cauſeth this contrariety.

This diſcourſe being ended before the journey, they reſolved that each of them ſhould maintain a Paradox, which, being as weights

added to the paices of times clock, might make it run more ſwiftly; *Philarites* being by lot deſtinat for the precedency, undertook thus the defence of Vanity.

Gentlemen, before I begin to wade through this diſcourſe, I muſt rid marches betwixt Pride and Vanity; and I call Vanity, an high eſtimation ſet by man upon his own actions, and a confidence he hath of being able to perpetrate undertakings above the ordinary reach of humane power; and Pride, that whereby one undervalueth all that is done by others, quarreling it, meerly becauſe it was not done by himſelf; and not only eſteeming highly of himſelf abſolutely (as is done in Vanity) but alſo over-rating himſelf, when compared with others. I affirm then, that Vanity is the wheels, whereby honour, courage and triumph moves: for, if Vanity ſuggeſted not to man the enterpriſe of ſomething extraordinary, and if theſe ſuggeſtions were not welcomed by generous ſpirits, the greateſt part of new inventions had been ſtifled in the cradle of their firſt conception; Commerce had never been entertained through want of ſhipping; and new diſcoveries, both of unknown Countries, and uſefull Engins had never been atchieved; and certainly, men ſhould never riſe above their own level, if they circled their undertakings within the

the narrow compaſſe of their own experience: and ſeing, in ſetting a high price upon my own worth, I magnifie the workmanſhip of the immortal gods, and believes undoubtedly that I am more obliged to them, than really I am; I think my ſelf, as to them, no more culpable, than he who acknowledgeth himſelf my debtor in a greater ſum than truly he is, ſhould be blamed by me: And further, ſeing mans miſery, if ſufficiently known, were ſufficient to ingulfe him in the depths of melancholy, and to ingrain it more deeply of a black colour; Certainly Vanity is of excellent uſe, ſeing it confects ſweetly thoſe bitter aigrets, and skinneth over thoſe deep wounds, which are inflicted by the hand of our natural miſery.

The Martial Knight maintained, That Prodigality was no wayes to be puniſhed by the Commonwealth; and that Prodigals in reaſon, ought not to be interdicted, if they ſowed not their monies in the furrows of forreign Nations, in which caſe only the Commonwealth was prejudged; but that if they ſpent it within the territories of the Commonwealth, they could not be challenged; ſeing they were maſters of their own, and ſeing the Commonwealth was not endammaged, but rather advantaged; ſeing their money came in the hands of frugal men (for ſuch are ordinarily thoſe

who fleece these sheep) who might improve it more to the publick utility; and if persons of vast estates deborded not in such extravagancies, they would in fine coffer up all the monies of the Kingdom, so that poor Artists, and others, should be totally impoverished; (for the superfluities of the rich, are the granaries of the poor) and these who were once rich, might presume, knowing that they would not be licentiated to dilapidate; and poor (though ingenuous, and ingenious persons) might despair, if they had not such crumbs as these to feed on: but by Prodigality, treasure runs like the Sea, to the water-sources of poor Artists, and from them, by the frugality of others, returns back again to the ocean of Noblemens treasuries; by which circulatory motions, the fabrick of the Universe is maintained in the one, and the fabrick of the State is entertained by the other.

Megistus maintained, That there was no Adultery in the case where the husband allowed his wifes imbracements; and that it was only the husbands dissent, which made the wifes consent be reputed Adultery: for, said he, all the precepts which concern man, may be dispensed with, by man; for, seing the great Legislator hath only made these Laws which terminate themselves in mans advantage, to be bul-

bulworks to him against the malice of others, it appears that where there is no wrong done to him, the Law introduced in his favours ceaseth; and as, if there had never been fear of wrong, surely the Law which punisheth that wrong had never been statuted; even so in the case where the party that only can be offended, remits the offence, there the Law ceaseth, because its occasion faileth: And albeit in crimes once committed, the Law-giver may pursue, albeit the party offended desist; yet that is where the crime was once committed, and where the committer hazarded upon the fact, before he had the parties offended consent; and so, as he contemned the Law-giver, as much as he offended a private subject; the Law-giver may insist, albeit the subject desist. And, as in the case of theft, the Magistrate may punish the stealer, albeit none concur with him; yet before the theft is committed, if the person whose goods are taken, consent, there can be no theft; even so, if the husband before the Adultery allow his wifes familiarity, he cannot be said to be wronged: neither can ye obtrude here, that the wife hath chained her self to her husband by an oath, which adamantine chain, the weak hands of a husbands consent can never break; this, I say, cannot be obtruded here: for, seing this is an oath only, and no vow, the immortal gods

gods are not parties, but witneſſes in it, (for a vow is only where the thing promiſed is made meerly or moſtly for their honour, which cannot be ſaid here) and ſo the perſon in whoſe favours it is made, may favour the maker ſo far, as to diſpenſe with it. Nay, but (replyed *Megiſtus*) both the Gods and the Commonwealth, are intereſted in what is enjoynedby that Law (which ſeems to be one of thoſe Laws which was made in Natures firſt Parliament) and are as much parties as is the husband; for, if husbands had the keys of that Law put into their hands, they would open a door by them to all wickedneſs, and would feed the greedy appetite of that monſter, Luſt; and the ſouls of creatures, and hearts of ſubjects, would be ſo ſtuffed with this baſe paſſion, that no room ſhould be left either for vertue, or gallantry; and the gardens of mens ſouls ſhould be ſo overgrown with this ſpreading hemlock of corruption, that no ground ſhould be found to ſow in, either the roſes of piety, or lillies of generoſity: and albeit ye combat ſtoutly with the weapon of the husbands conſent, yet ye ſhall never be able by it, to wound one who is covered with the armour of reaſon; for that husband who would by the hand of his own folly raze down the ramparts of his own honour, and by the mire of his madneſs pollute

the wel-ſpring of his private ſatisfaction, might juſtly be reputed mad and demented, and his conſent might be accounted as ineffectual, as it is unreaſonable, and ſo to operate no more here, than the conſent of mad-men doth in Law elſewhere.

They were arrived by this time, at the place where the Army had encamped for that night, and were welcomed by the applaudatory acclamations of the Souldiery, each one eſteeming them the coals by which the green wood, for their unexpert courages, behoved to be kindled; and their enemies themſelves (who were rather rivals of their ſucceſs than enemies to their vertues) acknowledged them both the patterns and patrons of true gallantry. After they had tendred their reſpects to the General, they retired to their own Tents (which their ſervants had already ſtretcht out for them) and thereafter *Megiſtus* exerciſed a Company of foot in the face of a Regiment, teaching them by what he did, what they ſhould do, and diſciplinating thoſe who dreamed formerly, that War was only a flaſh of artleſs courage, and that all its precepts might be ſummed up in that one, of *not running away*.

Miſarites much diſſatisfied, that applauſe ſhould have ſo hugd theſe Knights in its arms, and that all ſhould be ſo much beadſmen for

their

their ſucceſs, ſent a Gentleman to acquaint them (as if in a friendly way) that the Officers of the Army frowned exceedingly to ſee their own eggs hatcht by others. *Megiſtus* could eaſily have unridled a greater myſterie than this, and conjectured inſtantly that emulation was the ſender of that Ambaſſage; whereupon they retired to their Tents, but ſo prudently, as that none could perceive their deſign in retiring. Where the Martial Knight (to diſſipat theſe clouds of paſſion which were already conglomerating in the firmament of *Megiſtus* face) undertook this ſubſequent relation for their divertiſment. I lodged, ſaid he, with a Merchant in *Alexandria*, whoſe wife thought her ſelf the widow of a living man; and ſo ſetled her fancy upon a pretty youth, her apprentice, upon whom ſhe conferred thoſe reſpects which ſhe denied her husband; to whom, albeit ſhe could not in reaſon, yet ſhe did in fancy, marry her ſelf; and with whom ſhe ſpent thoſe amorous hours which ſhe could ſteal either from her husbands aſſiduous company, or the youths numerous imployments; but when the husband was abroad in the Country, then they reaped the harveſt of theſe pleaſures, which they gleaned only at other occaſions, and feaſted upon thoſe amorous delicacies, which they could only uſe as deſert

desert at other times: But that I may abridge my story, it hapned one day that the husband was by his imployments called to the Country, telling his wife that he would not return of a fortnight; so that they had the reins of their pleasure laid upon their own necks, and thought an occasion to sin was enough to authorize them in sin; but whilst they are in bed together at twelve a clock of the night, the husband wearied with his journey, and disappointed of his projects, returns home, and knocks at the door; the wife conjures her Gallant not to budge, whilst she was opening the door to her husband, which he condescended to, rather to satisfie her, than his own reason: the door was opened, and the kind wife caresses most affectionatly her wearied husband, telling him that it was pity the husband should toil so, in amassing means and money for their wives, who sucked the honey, albeit they brought not home the wax; but said she, Sweet-hart, providence hath led you home this night, that ye might be a target to the innocency of your importuned wife, whose honour your apprentice hath oft and most passionately assaulted; so that in him ye keep a fox at home to devour your own hens, and this night at one a clock (which is not now far off) I trysted him in my chamber, resolving to intrap him; but seing

ye

ye can manage that imployment with better ſucceſs, I entreat you go to my cloſet, and put on my cloathes, and meet him at the door in that way which he deſerves: The honeſt husband ſmiling at the conceit, undertook the conduct of that buſineſs; and retiring himſelf to her cloſet, opened a door to the Gallant to eſcape, who having ſhifted himſelf in his cloaths upon the top of the ſtairs, returned to act what the wife had promiſed in his name; and he grating the chamber door, was anſwered by the husband; the door was no ſooner opened, than our Gallant buffets the poor husband moſt ſadly, calling him diſloyall baſe whore, and unworthy to be wife to ſuch a civil Gentleman, as was his maſter; and that it was not to ſatisfie his luſt, but to experiment her integrity, that he had thus courted her to a parley. The maſter ſurfeited with blows, and ſatisfied both with his wife and ſervants candour, deſired him to leave off to ſtrike him, or revile his wife; but the other continued his rage, till, as he alleaged, the wifes cryes deciphered to him his miſtake; and then imbracing his maſter, did, after a full information, beg pardon upon his knees for his errour: which both of them promiſed not only to pardon, but alſo to reward.

Megiſtus and *Philarites* had that morning,

been

been comparing the riſe of their ſeveral affections to their Miſtriſſes, and each diſputed the precedence to his own ; *Philarites* ſeemed to have fallen into a burning feaver, and *Megiſtus* love had crept upon him like a hectick : wherefore they reſolved to ſubmit in this to the Martial Knight, who commanded *Megiſtus* firſt to plead his cauſe, which he obeyed thus.

Sir, Nature, which is equal and proportional in all its periods, ſeems to ominate a ſpeedy death to that which hath a ſpeedy birth ; and it is probable, that that heart of ſtraw which flameth ſoon, will not flame long ; and thoſe creatures whoſe nativity is ruled by the Almanack of a night, or hour, may expect to meet with their climaterick the next day ; whereas that paſſion which reſembleth the Elephant in its ſlow-paced conception, may probably reſemble it likewiſe in its admired bulk, after that it is once conceived : and that love which like the Hart, lodgeth ſo long in the belly of its dam, may like the Hart prove long-liv'd after its arrival to the world : and thoſe impreſſions which are made upon the aſhes of a ſoon-inflamed ſoul, may be eaſily obliterated ; whereas the obdured marble of a reſiſting ſpirit, will hardly ſuffer ever its impreſſions to be effaced ; and ſeing love ſhould ſtand upon the baſis of reaſon, the broader that baſis is, the longer

love

love will ſtand; and that ſoul which reſiſteth longeſt by reaſon, will perſiſt longeſt by conſtancy. *Philarites* contended thus:

Sir, the pureſt air is alwayes ſooneſt inflamed, and enlightened by the rayes darted from the Sun, and thoſe are but foggie and miſty vapours which reſiſt its illuminations; it betokeneth a body wet with the dull phlegm of ſtupidity, not to be preſently heated by a vaſt fire: and thoſe ſpirits are not powder fitted for the war of generoſity, which cannot kindle at the firſt touch: great beauties are like the Sun, which ſpreads its beams all in one inſtant; and that is the beſt eye which diſcovereth immediatly all the excellencies which are diſcoverable in the objects.

Both parties having cloſed their plea, the Martial Knight adjudged victory to both: for (ſaid he) *Cupid* confines not himſelf to one way of gaming, and all his ſhafts may be equally good, albeit they wound not equally ſoon; and the bodies may be equally reſiſtant, albeit the darts pierce not equally deep: for, the difference may, and doth oft proceed from their being better or worſe armed, either by indifferency, or inanimadvertency; and albeit the Sun be the ſame ſtill, yet its heat is not ſtill communicated after the ſame manner, becauſe of the nearneſs or other poſition of the body,

which

which should concentrate its beams.

The Army next morning marched, each exacting that week, once to rope with the Persian Forces, who besieged the Citadel of *Iris*, and were like to conquer it, because of the paucity of the defendants; *Misarites* hoping to plunder *Megistus* with unsuccessfulness, or else willing the Persian (whom he now adored) should possess himself of that strength, commissionated him to march thither with two thousand foot, to try if he could by any means rescue that place, whilst he, and the remanent Forces expected there the advancing Troops from the remoter parts of the Kingdom. *Megistus*, accompanied with *Philarites* and the Martial Knight, obeyed his Order; seeming to take as a complement, what they knew was an injury; and albeit he commanded them to make brick without straw, yet they shewed as great alacrity as if he had furnished them with means proportionate to such an end. The next morning, they commenced their march, and having at night fortified themselves in a neighbouring marish, they plotted thus to succour the City. The Martial Knight was to choose an hundred stout fellows, who were to carry burdens of provenant to the Persian Army, they were to drop in to the Camp by two and three, as if they were coming to provision

the Army, but were enjoyned to value all things so highly, as that there should be but little sold til their number were compleat; and that thereafter, those who were within should sally out upon that corner where they were lodged, with whom they should instantly joyn, and march in to the Citadel, whilst the others were disputing the event with courage. This undertaking framed prosperously, and the Citadel flanked with fresh Souldiers, and encouraged by the conduct of the Martial Knight, was now impregnable.

The noble Knights fearing that the malice and skill of their adversaries at Court might somewhat (if not altogether) misrepresent their ingenuous procedures in that expedition, (malicious spirits being like corrupt stomacks, which can corrupt the best of viands) resolved to narrate the whole tract of what was done in a Letter to his Majesty, whereof the tenour ran thus.

SIR,

JUstice hath unsheathed her sword in your Majesties quarrel, and in all probability resolves to defend you once, who hath so often defended her: The prudence of your General commanded the attempt, and the obsequiousnesse of your Majesties servants under subscribing, atchieved it; seconded rather by the

benignesse of your fortune, than either by our own courage, or multitude of our followers. The rescue of the Citadel of Iris, hath undertaken the prologue in the tragedy of the Persian misfortunes, and we hope shall like an usher, hold aside the tapestry, till the succeeding rable of their misfortunes enter in at the same door. This smiling skie, promises a bright sunshine at noon: and we hope your Majesty shall one day pull with satisfaction the fair fruits of victory, after these blossoms of successe are ripened, by the heat of your Armies courage; who will, we hope, allye their great valour, to your good fortune: Which is both the expectation and wish of your Majesties most loyal subjects,

MEGISTUS,
PHILARITES.

Megistus addressed another Letter to the divine *Agapeta*, wherein he discoursed thus.

MADAM,

MY reason (befooled with credulity) perswaded me whilst I lived at Court, that lapse of time, and distance of place, might have effaced some of those impressions, which the diamond of passion had engraven upon the long resisting cristal of my love-fearing spirit; but

I find now that I have been abused in this, by my credulity; for I perceive that the wound is not cured by distancing it from the sword which made it; and that love resembles an impetuous river, which swelleth the more the farther it runneth from its source; and that albeit the weakest wit might wade through it near its fountain, yet the strongest reason is not able to ford it, when it hath run farther off. Madam, every beautiful face which I see, hath some trait in it, which proves a remembrancer to me of those incomparable lines which the Pencil of Nature hath drawn in yours; but they are but dull copies of such an original, and can represent it in nothing else, besides in making me infortunate, in beholding that, which I can only behold and not enjoy. I lye here, tortured by the sharp ague of passion; sometimes scorched with the flames of love, and at other times frozen by the cold chilness of despair; and as in all poysonings, so in this, I must seek the antidote from the same body, whence came the poyson. Fair Lady, live happy, and dart forth one ray of your happiness, to enlighten the darkned soul of melancholie

MEGISTUS.

Philarites vented his passion to his dear ARETINA in another Letter thus.

Incom-

Incomparable Lady,

IF this paper had not been dampt in the floods of my tears, the flames of my zeal had burnt it to ashes; neither can I but envie its happinesse in kissing your fair hands, a happinesse sufficient to border and limit the most unsatiable of mortals: and so being its rival, I would certainly destroy it, if it did not promise to acquaint you with the ardour of my respects to you. Oh that there should be greater distance betwixt this and Alexandria *in ground, than there is in the Mappe, that so I might see that Sun, with whose shadow I must now rest satisfied; and that I might adore that Deity, by which I intend to be saved. Madam, I have sacrificed all the flesh of my parched body upon the altar of love, and were it not that my soul thought that it could be serviceable to you in its present dwelling, it would leave that ruinous fabrick wherein it now remains. Madam, be not so unmindfull of him, whose both happinesse and torture it is, that he is too mindfull of you; and bestow one thought upon him, who bestowes so many upon you; and who cannot, nor will not be happie, except in being esteemed, fair Lady,*

Your humble Servant,

PHILARITES.

Whilſt *Philarites* was diſpatching this Envoy, a young Gentleman deſired acceſs to *Magiſtus*, which being granted him, he did with a chearfull countenance deliver his mind thus.

Noble Sir,

ALbeit the deſperatnes of my deſign, might make you eye me, as either diſtracted or malecontent, and like one, who being in fear to drown in the gulf of deſpair, is content to hang by the ſmalleſt twig of comfort that he is able to graſp to; yet the publick advancement of my Nations intereſt, makes me over-look all ſuch difficulties, and willing to exchange my own loſſe with their gain: for, I think it moſt reaſonable, that one member ſhould rather be cut off, than that the whole body ſhould be endangered; and eſpecially ſuch a member as is already in apparent danger of being loſt: wherefore, Sir, ſeing the Enemy is to paſſe this night alongſt a wooden Bridge over the *Nile*, hoping to attaque unexpectedly your Camp, I entreat ye may ſuffer me to incloſe my ſelf in an Arch of it, with ſome barrels of Powder, that when ſuch a number of them as your Army is able to encounter, hath paſt alongſt it, I may blow up the Bridge, and ſo ſtop both the paſſage of thoſe who are not already paſt, and the return of thoſe who are gone over. Sir, leſt my intruding

truding my self in this danger, and the horrour of the danger it self, should make you think it is rather treachery than affection which hounds me out to this enterprize, ye shall be pleased to know, that these ravenous Physicians, who have these two years preyed upon my fat purse, and practised all their cheats upon my wasted body, have at last told me, that my cancer shall at last irrecoverably period my dayes; Wherefore, Sir, finding that I could not by Art prolong my dayes, I resolved to do it by fame; and to sweeten the harshness of death by the generous manner of it, that so my parents might have the breath of my praises to dry up the tears of their compassion; and that by destroying one subject to my Prince, I might preserve him two thousand; having thus satisfied my reason, I resolved to satisfie my Conscience, which is that great Controller of all our actions; whereupon I addressed me to a Priest, my intimate acquaintance, who perswaded me, that it was as lawfull for the Civil Magistrate (whose command he desired me to ask) to dispose of me for the publick utility, as it was lawfull for a private person to ransom his life by the losse of a member; and that such a generous resolution was a key able to open the gates of Paradise: and if it was lawful for a man to hazard his life in battel, where

he could kill but two or three; how much more lawful was it to buy the safety of many friends, and the destruction of so many enemies, with so worthlesse a farthing as my single life was?

Megistus having deliberated with *Philarites* the expediency of this Overture, resolved to accept the offer: whereupon, having both thanked and encouraged the young man, having heard that the Enemy was to passe alongst the Bridge the next day, he went under silence of night to the Bridge, and opening an Arch thereof, he inclosed in it the Gentleman, together with some barrels of Powder, and some Match; and guarded the Bridge with some Souldiers, lest any should carry intelligence to the Enemy of their intention: The next morning, the Enemy (according to expectation) appeared in view, which made the two Knights make a shew as if they would fight (for they were now four thousand strong) and having, after some resistance, abandoned the Bridge, they suffered the Persians to passe alongst it, three thousand of them being on this side already, *Megistus* caused shoot some Peeces of great Ordnance (which was the signal condescended upon betwixt the Gentleman and him) and which was instantly obeyed; for, he having fired, the Powder did, to the terrour of

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the ſpectators, and ruine of the paſſers, blow up both himſelf, them, and the Bridge, and ſent them all to heaven in a fiery chariot, their bodies convoying their ſouls half way, and would have entered the upper ſpheares with them, if heaven had not ſhewed its unwillingneſſe to lodge ſuch contaminated gueſts, as bloudy carcaſſes were: thoſe who had paſſed over, finding themſelves deſtitute of the aſſiſtance of their friends (who were able to contribute nothing now but their prayers and wiſhes) reſolved to imbrace an honourable death, ſince they could not procure to themſelves a long life, and to ſhew, that rather fate, than fearfulneſſe, had occaſioned their overthrow; yet courage had its eyes ſo dazled with the unexpectedneſſe of their former diſaſter, that it could not ſee what was fitteſt to be done in that juncture of affairs; and they beheld their enemies through the multiplying-glaſſe of fear, and as thoſe for whom Providence had diſplayed a Banner. The Knights aſſaulted them whilſt thus perplext, and put in diſorder the ill-marſhalled right wing; and as ordinarily thoſe who draw one link of fortunes chain, will make all the reſt follow it; So this partial victory was ſeconded by a total, and the Perſians were forced rather to imploy their tongues in demanding pardon, than their

ſwords in ſeeking victory, leaving the two Knights both the victory and the field, as the recompence of their gallantry.

Theſe news wrought as different effect at Court, as the Sun doth upon the earth, when it cauſeth the roſes ſmell ſweetly, and the mariſhes ſtink inſufferably, producing effects according to the diſpoſitions of the bodies wrought upon: Thus all the truly generous ſpirits at Court ſhared with theſe noble Gentlemen in their good fortunes: (virtuous men honouring true Generoſity, as that whereby they either have already been, or hopes to be honoured) but *Sophander* and his faction, made the ſunſhine of their glory, appear as dapled with ſome obſcure ſpots, and alleaged, that it was intolerable arrogance in them, who were but ſtrangers, to place the Martial Knight in the Citadel of *Iris*, which being a frontier Town, could not be diſpoſed of but to a native; and that it was the cuſtom of *Egypt* not to beſtow frontier ſtrengths, either as appanages upon the children of their Prince, nor as governments for the uſe of ſtrangers: as alſo, they challenged them for fighting the Perſians, albeit with advantage, yet without order, *Miſarites* having only commiſſionated them to reſcue *Iris*, and no more; and if private perſons ſhould follow rather the dictates of their own reaſon, than

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the commands of their Superiours, Government were unneceſſary, and ruine behoved certainly to attend ſuch diſorder: and albeit fortune ſhould make ſuch undertakers victorious, yet it could not juſtifie their undertakings; neither could the dammage which might enſue upon ſuch exemplary contempt, be compenſated by the advantage which might accrue from an accidental victory.

Amongſt all their friends at Court, none were ſo much ſatisfied, nor eſteemed themſelves ſo much intereſſed in theſe victories, as *Agapeta* and ARETINA, who kindled bonfires of joy in their breaſts, to congratulate their great ſucceſs; and albeit they could not then in modeſty nor prudence cry up theſe noble exploits themſelves, yet they reſpected all thoſe who did it. *Sophander*, who had at the council table of his own thoughts, declared himſelf an enemy to the Royal Faction, concluded now, that the only way to ruine the King, was to ruine theſe noble Gentlemen; knowing that thoſe who would fell a great Oak and pluck it up by the roots, behoved firſt to cut the earth about it: to effectuate which, he bribed a Meſopotamian at Court, to confeſs the pedigree of his Prince *Megiſtus*, and at laſt to declare to the King, that he had carried Letters from him to *Agapeta*: and now confi-

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dent of this fellows perseverance in his roguish business, he addressed himself to the King the next morning thus.

Sir, if my being entrusted by you, the confidence I have in you, and the experience I have of you, did not imbolden me to unfold to your Majestie such mysteries of State, as is that which I am presently to discourse of, I would not dare to dip in affairs of so great importance; and seing Princes have not the leisure to pry into all particulars, nor informers either the opportunity or confidence to give them immediate information of what toucheth them, I think it is prudence in Princes to imploy Ministers of State to learn, and duty in Ministers of State to acquaint Princes with what they have learned; and since all Subjects are tied by their condition, to detect what may wrong the State, or endanger the person of their Prince, what a strict obligation is laid upon Minions to disclose to their Masters, what may ruine them and their Subjects? and albeit there be great danger in being misconstrued by their Prince, yet expediency should not be disputed in those actions which are commanded by duty. Sir, this Gentleman, named *Megistus*, is of a birth rather answerable to the extraordinariness of his qualities, than suitable to the meanness of his equipage; his deportment tels, that he is a

Prince,

Prince, and my author confirms me in it: for, I am informed by a Mesopotamian (whom I have brought alongst with me) that he is Son to the King of *Ethiopia*, and is come to your Court to court your daughter. Sir, this may seem improbable: yet if we ponder the hazard he runs in travelling abroad, and the desire parents have to keep their children under their eye (especially when he is their successour and the expectation of a whole Nation) your Majesty may think that is not altogether impossible; but Sir, if ye consider the pains he is at in your service, and the perils he layeth himself open to in a forreign Nation, ye may eye it as probable. And if yet further, ye examine the correspondence he keeps with your Daughter (which this fellow will assure you) ye may justly conclude it certain. Where the danger is great, the proofs needs not be most clear (neither can we expect plenary probation in those plots which are hatched so covertly) and the fear of a disease is enough to command its prevention: Neither can there be greater danger any where, than here; for, *Megistus* being by birth, a Prince; in stature, handsom; and by fortune, successfull; it may be feared that your Daughter will prefer his bed to that of a subject, upon whom she fears ye will bestow her; And if once he master her affection,

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(which is easie where he is so accomplished and hath so few competitors) she will die, if she marry him not; or your Crown will be carried to a stranger, if she marry him: Neither lies all the danger there; for it is to be feared, that if he married once your Daughter, either your Majesty behoved to nominate her your successour, and then possibly they will rather hasten than expect your death; or else, if ye do it not, he may secure himself in your Kingdom, by the assistance of your mercenary or discontented Subjects, into which two files, all the Commons, and many of the Nobility may be ranked. Sir, I know he is your Favourite, and so I may be misconstrued as being thought to to fear that he is my rival; but, Sir, I know that a Prince will not stay long here to inherit your Majesties favour, and so to slight his own Royal Inheritance at home; Sir, it is rather my affection to you, than my dislike of him, that animates me thus to inform you: wherefore, I hope your Majesty will endeavor a cure, since you know the disease, and will not suffer repentance to be your first informer.

This discourse somewhat allarmed the King, yet considering how oft *Sophander* had betrayed his belief by such like State-cheats; he resolved to suspend his judgment, till the matter were fully determined by *Monanthropus*'s advice,

vice, and knowing that *Sophander* and he were of different humours and contrary judgments, he knew that such contrary ingredients might make up the dose of a most solid advice; and that his own judgment, which *Sophanders* discourse had crooked a little to his side, might be streightened by *Monanthropus's* drawing it somewhat to the other; and resolved by this means to keep the scales of Court equal, by placing them each on a side; Wherefore sending for *Monanthropus*, he laid out the whole matter before him, who returned him this Answer.

Sir, albeit it was my interest, yet it was never my humour to detract from any of your Majesties servants; for, by ranting against their insufficiency, I behoved to challenge your simplicity in making choice of them. But, Sir, I may the more freely give your Majesty my advice now, that I never gave you it till it was desired; and I think, that as in witnesses, so in advisers, those who intrude themselves, are to be suspected; and the rather, because the person delated is of so unspotted a repute, that his very deportment is able to answer all the cavils that his enemies can object against him; and, Sir, since that accusation is only seconded by a presumption, his generous humour and singular successe (the one whereof testifies his

affection

affection to vertue, and the other whereof testifieth the gods affection to him) is able to fortifie him against ten thousand such weak assaults; and the general presumption of all mens being presumed good (the only hinge of all credit amongst men) added to the particular presumption of his repute, is too strong a defence, especially for a defender whom justice owneth always of her client in all actions, and secondeth in all combats; and we have a proverb, called *Suffragium Minervæ*, whereby we signifie, that if any be accused and the votes of the Judges be equal, the Defendant is absolved, because that goddess voteth likewise the absolution of the party accused: And seing he proveth him a Prince, meerly by his deportment, I may by the same argument conclude, that he will do nothing unworthy of a Prince: but admit he were a Prince, we cannot conclude thence, that he resides here upon that design; for, else he had never abandoned the Court, where he might enjoy the frequentation of that beautifull Princess: Sir, it is most unprobable that he could dream of joyning two Crowns which lye at so great a distance, as lye the Crowns of *Egypt* and *Ethiopia*; certainly he knows that by force he could never subject *Egypt* to him, and without force *Egypt* would never suffer it self to be adjected to *Ethiopia*;

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by which course they would forfeit their Princes presence, and be in fine possibly reduced to a Province; Wherefore, Sir, condemn not a Prince upon so frivolous grounds, but rather re-examine your authour, to see what more truth ye are able to milk from him. This motion pleased the King exceedingly, and sending for the Mesapotamian, he threatened him to professe whether what he had spoken to *Sophander*, was truth or not, or was voluntarily informed or not; telling him withall, that he would cause presently streatch him upon the rack, because he had heard that *Sophander* had bought that Confession from him. The poor fellow fearing that all was deciphered, and begging the King's privacy, he confessed ingenuously the progress of the whole matter, and that he never heard any inclination which his Prince had for *Agapeta*; neither delivered he her any Letters from him; but that that lesson was dited to him from *Sophander's* own mouth: but contrariwise, he knew, that it was concluded by *Megistus's* father, that he should marry a neighbouring Princess, whose estate was adjacent to *Ethiopia*, and did secure it as a frontier, albeit it was but of small revenue, and she of mean parentage; and he heard at Court, that his father answered those who upbraided him for bestowing his son and gaining

no Allies by him, That marriage could never ſolder up the cracks which were in Princes friendſhip, and that Princes might be friends, but their Crowns were alwayes enemies. The King ſatisfied with this Confeſſion, diſmiſſed him after he had rewarded him, and enjoyned to him that he ſhould never reveal to *Sophander* what he had acknowledged to him.

Monanthropus, after he was gone, reſumed his diſcourſe, thus; Sir, thoſe who intend to perſwade too eagerly, are not unlike thoſe, who fearing to ſhoot ſhort of their mark, ſhoot often over it. I am confident, if *Sophander* had not been diſtracted by envie againſt *Megiſtus*, he would never have endeavoured to perſwade your Majeſty, that a buſineſs of ſo great moment could have come to the ears of ſuch a fellow as this; but, Sir, ſince his pretended reaſon, which was alleaged to be zeal to your ſervice, is now found not to be the cauſe of his information, your Majeſty may perſwade your ſelf that there is ſome poyſonous hook lurking under that pleaſant bait; and ye may juſtly turn the edge of your jealouſie, which he hath deſired you to unſheath againſt *Megiſtus*, againſt himſelf; and ſince *Sophander* is a ſtranger by birth, and by inclination moſt avaricious, ye have reaſon to fear his projects, and eye narrowly the comportment of his creatures,

tures, by whose motion ye may come to know the nature of that machine which moves them.

The King thanked *Monanthropus* for his advice, and entreated he would tell him how he behoved to carry himself in a business so tickliſh. Your Majesty (replyed *Monanthropus*) must seem to believe *Sophander*, and may to him promise, to narrow your affection, and abridge your respects to *Megistus*, whereby ye may the more covertly discover by his advices to you, what his scope is in this his passion.

After *Monanthropus* had thus enstated *Megistus* in the Kings affection, he acquainted *Megistus* with what had passed by this Letter.

SIR,

SInce unkindness is a vice, I will not requite it; and albeit I regrate that ye should conclude me unworthy of half a sheet of paper, yet I shall rather think my self so unworthy, before I think you mistaken. Your great success hath made all men your admirers, and some your enemies; fearing lest your noble hands should unwreath that yoke of slaverie which they have so laboriously tied upon this poor Nation. Sir, admire not that Pirats follow always the richest Vessels; for, as vertue, which reigneth in you, imployeth you as her

subject, to maintain her honour; so vice, which reigns in them, entreats them to deface yours. Sophander *hath informed the King, that ye are Prince of* Ethiopia, *and intended to court his Daughter, and enjoy his Crown; but I have counter-informed, and his Majestie is now fully assured of your innocencie, and resolveth to rely mainly upon your conduct and courage; So, if ye intend to gain his Daughter, lose not himself; and manage your passion with more indifferencie than lovers ordinarilie do: consider that Kings have long ears, and many parasits to fill them with detracting clamours: Sir, leave not off to be a Prince, when ye begin to be a Lover; but since ye are a Prince who loves, love rationally like a Prince; and let those whom ye are born to rule, see that ye can rule your self: I know love scorns to live under the tutory of reason, thinking it too severe a master, and knowing that if it had reason for its associate, all its victory would be attributed to reason; Whereas now it shews, that it can both war and triumph, not only without reasons assistance, but even against and over reason: Yet, Sir, seing the danger is great here, a Ladies Honour and Crown being at stake; I hope your prudence will deal warilie, where your unwarinesse may be so prejudicial to her and you both: all the Nobles of this Na-*

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tion will hand against you, and will think this Crown too large for any stranger's head; and that the Throne of Egypt *is too easie a seat for any, besides themselves: And ye will learn by the change of affection in those who pretend now to be your friends, that love is but the handmaid of interest; and that as they love you now for their own interest, so they will prefer hereafter their own interest to your love. Whatever be the carriage of others, if ye manage these affairs prudently, ye shall find* Monanthropus *your very humble servant.*

This Letter came to *Megistus* hands as he was sending away the captives to *Misarites*, to be disposed of at his pleasure, and after he had dismist them, he did reade it, and thereafter retired to his chamber, fearing lest any of the Soldiers should discover the pangs wherewith he found his soul tortured; he did now conclude that his love-voyage would be dangerous, seing at his first lancing forth he was encountred by such storms; and to admire the folly of men, who having received freedom as a patrimony from providence, did, like unfrugal heirs, sell their ancestors old inheritance; their thoughts did no sooner appear, than love mustering all her forces presently, quelled them, battering them with no other Ordnance than that

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picture of *Agapeta* which *Megistus* carried in his breast: Could such a prize as this (said love) be gained without a contest? and would ye marry a woman whose affection were not tryed by the competition of many rivals? how should her love, or their courage be known, without opposition? or, can things be deemed difficult when undergone for her? Ye think both her face and endowments incomparable, and they are so; wherefore, if ye would proportion your deserts to them, shew your patience to be so too; and think not strange, that vertue, to shew the world for their instruction an example of constancy, should, like all wise teachers, cull out you, who is one of her prime scholars, to make men admire her skill in your proficiency; neither can she be so unjust, as not to reward your pains with lawrels: if your voyage be harsh, there is a good harbour attending you; and albeit the storm be boistrous, yet if the vessel of your resolution be strong, ye need not fear: fear puts on oft-times the vizard of terrour and difficulty upon the face of our undertakings, to terrifie us, which if ye can by the hand of courage pluck off, ye will find your projects very smooth-faced: seing ye are entered into the river of difficulty, look not to the under-running streams lest your head be troubled, but look over to the shoar of contentment, upon

on which ye intend to set foot; complain not of the loss of your liberty, for necessity, in things that are excellent, is to be preferred to liberty: Thus we see our liberty is no wayes impaired by loving the immortal gods, nor by loving that which is good, albeit we do both the one and the other necessarily; Yea, rather we are infinitly obliged to them for necessitating us to love something, which possibly if we were left to the disposal of our free will, we might possibly relinquish; and these same gods who have bestowed freedom upon us, do likewise excite us to love: So that seing love is of a divine extraction, it must be of a most pure essence: the gods disdaining to put their impressa upon any mettall that is not in it self excellent: and that it is the effect of some divine influence we may conclude from this, That it were impossible for Nature to raise instantly such an emotion in the soul as love occasioneth, whereby it is transported beyond the ordinary limits of its ordinary strength; yea, often produceth effects contrary to its wonted humour: so seing it makes cowards stout, and fools witty, we may infer that this is not natural; for, naturally no cowards can be stout, nor no fools witty.

Having ended this melancholious contemplation, he called for *Philarites*, who helped

him alwayes to bear the burden of his grief; and related to him the whole paſſage circumſtantiated, as he had learned it from the Letter. *Philarites*, not a whit diſmayed, told him, that at Court the minds of Courtiers changed faſhions as oft as their cloaths: and as fortune changed oft-times her favourite, ſo her favourites changed oft-times their affection; the reaſon whereof was not, becauſe Courtiers were of a more facile humour than others, (for ordinarily they were men of the moſt pregnant ſpirits, with which facility can never ſuit) but becauſe their affection was never ſo deeply fixed, as the affection of thoſe who lived retiredly; for, ſeing they had many to beſtow their affection upon, they could not beſtow much of it upon all; whereas thoſe that live retiredly, meeting with few worthy of being beloved, fix all their love upon thoſe few: Neither was the love of Courtiers unlike an anchor, which albeit it be great and ſtrong in it ſelf, yet, if it be not deeply fixed, will be raiſed by the firſt ſtorm; As alſo, miſ-informers at Court were ſo many and ſo buſie, and the jealouſie of Courtiers ſo great, that it was wonder how love laſted one week even in the moſt conſtant among them: And I am confident (ſaid he) that providence uſeth the unconſtancy of favour at Court, as an argument

to

to deter generous ſpirits from places which are ordinarily in themſelves moſt vicious; And albeit *Sophander* promiſed upon our firſt appearance at Court, to befriend us, yet it is one of his tenents, That a Stateſman ſhould be a ſervant to his word, to obey it in a rational way; but that he is not obliged to be a ſlave to it, in obeying it in things both againſt his reaſon and intereſt; and I heard a Gentleman ſay, that he defended ordinarily, That all State-promiſes were no longer obligatory, than things continued in the ſame way they ſtood when the promiſe was made: for, ſaid he, I promiſe, becauſe I am informed, or imagines, that the perſon to whom I promiſe is of ſuch a temper; ſo that if he be of a different or contrary temper, the condition failing, the thing conditioned cannot be ſought; and ſince promiſes are ordinarily donatives, there is reaſon the donator ſhould have the priviledge of explaining his owne mind; for, ſeing they to whom I promiſe can pretend no right to the thing promiſed, but becauſe I willed it; therfore if my will be not clear, their right is null: and ſeing none can be ſo well acquainted with my will as my ſelf, none ſhould be admitted to explain it but my ſelf: and ordinarily, ſo many and ſo great inconveniences would follow upon the obſervancy of ſuch promiſes at Court, that there would

be

be greater danger to the Commonwealth in keeping them, than there could redound to any private mans conſcience by the breach of them: but, Sir, (continued *Philarites*) think not ſtrange that fortune ſhould graple with you; for it is her ordinary, never to liſt her ſelf but againſt ſome noble ſpirit, whoſe conqueſt were worth her pains, ſcorning the eaſie victory which ſhe might have over ſilly clowns: but poſſibly ſhe intends to try your courage, which when ſhe comes once to know, ſhe will think you worthy to be her minion: She can command weak ſpirits, but great ones are born to command her: And ſince the muſtering falſe hopes is able to make a man victorious, and the baſeſt of men gain oftimes, becauſe others think that their brags and threats are true; how much more ſhall the beſt of ſpirits (amongſt whom ye may be ranked) become victorious, if they but hope really that they ſhall conquer? hope reſembles a bridle, whoſe motion is able to recover the ſtumbling feet of our courage; And how many Armies have gained more by preſages, and happy omens, than they could have done either by skill or numbers? This is the reaſon why ſpeeches are made to Souldiers; and for this audacious ſpirits are uſually moſt fortunate.

This diſcourſe was interrupted by a Letter pre-

presented from *Misarites*, wherein they were ordered to return to the Camp with those under their conduct; which they were most willing to obey, knowing that the Souldiery there might easily be misinformed of what was done at such a distance from them: The next morning they did begin their march, and being after two dayes arrived, they were welcomed by the acclamations of the Souldiers (but coldly entertained by the Grandees, whom *Misarites* had poysoned) who, in spight of all misinformation, admired the rare qualities of these noble Gentlemen: for, albeit it be an easie task, to defame amongst the vulgar sort, those, whose prime quality is wit; because their wit, which should antidote all these aspersions, is not easily perceived by that sort of people; yet it is hard to defame those whose chief part is courage, because the most ignorant cannot but see that; and ordinarily the vulgar sort is more led by their sense than by their reason.

Misarites delayed alwayes to fight, pretending that it was fitter to starve than to fight the Persians; who being far from home, could not subsist long in a forreign Nation: but his intention was to ruine the Egyptian Army by these delayes, who finding themselves near home, and overburdened with hardship, did drop away daily. Nothing was acted all this

this time, except by skirmiſhes; wherein *Miſarites* imployed all thoſe whoſe courage was formidable to the Perſians, and whoſe loyalty was formidable to himſelf, and many of them were ſwept away by this means; neither omitted he to entice the Knights with this point of honour, but all in vain: for they reſolved to reſerve themſelves for atchievements of leſſe hazard, and more honour. *Miſarites* cauſed likewiſe mix the meal, which was ſent to the Army with lime and chalk; whereby diſeaſes became both numerous and dangerous, and the whole Army began to reſemble an Hoſpital, wherein there was greater need of Phyſicians than of Field-Officers: He likewiſe, together with *Sophander*, perſwaded the King, not to ſend the Army their pay, aſſuring him that poverty was the beſt encouragement to fight, for it made them fight couragiouſly, out of a deſire to gain the Enemies ſpoil; whereas thoſe who were rich, were unwilling to hazard what they were aſſured of already, for what they were not ſure to gain. *Sophanders* drift in this, was to reſerve the money for himſelf; but *Miſarites* ſcope was meerly to turn the Souldiers malecontents: Neither ceaſed the Knights covertly to make the Army remark theſe paſſages, thereby to enrage them againſt *Miſarites*.

At laſt, *Megiſtus* tryſting *Miſarites* his Secretary

cretary one morning to his chamber, after some previous discourses, whereby he sounded his thoughts, spoke thus freely to him; Sir, it is not to discover the treason of your master, but to learn some evident proofs of it, that I sent for you this morning; his complot with *Sophander* and the Persian is already detected; and ye are mad who imbarques your self in such a quarrel, ye walk upon a narrow precipice, wherein there is great difficulty to stand, and certain ruine if ye fall: think not that the Gods will suffer Princes, who are their Deputies, and who govern for them, to be circumvented by such treacherous designs; in vain have they been at so much pains for the defence of his honour, if they abandon it now: and albeit it did thrive in your hands, yet after the game is plaid, there will be danger in your Master's parting the stakes with *Sophander*; who will lay him aside when he findes that in peace he stands not in need of him: But albeit your Master did injoy his promised preferment, who knows but he will cause cut your throat, both fearing lest you should thereafter upon some discontent divulge his cheats, or fearing that he could not safely therafter imploy you, who betrayed your Prince? Wherfore if ye desire to perpetuat your happiness, and to prevent your inevitable ruine, desert that, interest, and

owne

own the interest of your Nation, and I promise you in his Majesties name greater preferment, than ye are to expect from your Master; Neither need you stumble at this, as a breach of trust, and as a sin comitted against the affection which your Master bears to you, for ye should pay the oldest debt first; and ye were a subject to your Prince, before ye were a servant to *Misarites*; wherefore ye should endeavour to acquit your self of your duty to his Majesty, as being both of greatest importance, and of oldest standing; Neither doth your oath of fidelity, given to your Master, oblige in things unlawful; for the gods will not be witnesses in things abominable, and there is no oath whereto they are not called as witnesses; they will not suffer a man to be bound to the stake of impiety by such sacred chains; and since the thing sworn is unlawfull in it self, there can be no confirmation of it by oath: for, how can ye confirm that which is not? as also, Sir, all oaths are given with this proviso, that they wrong not our Superiours; for, our subjection to them not being ours, we cannot dispose of it without their advice.

This discourse surprized so the Secretary, who entreated some time to advise; but *Megistus* fearing that he might detect him to his Master, or at least, might dissemble with him,

told

told him, that to relate things already done, there needed no consultation, which was only required to prevent things to come, wherefore he insisted passionately for a present discovery; which the other, convinced by his conscience of his errour, and considering that he had already half confessed the truth of what was doubted, by seeking some time to solve the doubt, which else had been needless; desired *Megistus* to swear in his Majesties name, what he had promised, and that he should unriddle to him the whole mysterie; which when *Megistus* had done, the Secretary spoke thus.

Sir, I cannot tell whether it be by sagacity, or divine inspiration, that ye come to know this mysterie, but it must be by either; for those who were privy to it, were all of them so much concerned, that I am confident they would never divulge it: but, Sir, you have conjectured rightly, for my Master hath devoted himself to the Persian service; and one day by a compact betwixt him and the Persian General, I was desired to walk out to the field, where I would find a Persian, of such a stature and garb, who would suffer himself to be taken my prisoner; which succeeded accordingly, and whom I conducted to my Master, and who was brought to his bed-chamber, upon pretext as if he would examine him privatly; my Master commanded

him

him to prison for two dayes, but thereafter enlarged him upon his promise to stand by the Egyptian quarrel, so that he walk'd up and down the Army, and was countenanced by the most eminent in it; till at last acquainted both with our strength, and knowing fully *Misarites* mind, he made shew to go out one day in a party, but forgot to return: and yesterday there came a Trumpet, under pretext of treating for some prisoners, but secretly he delivered my Master some Letters.

Megistus did send immediatly for *Philarites*, to whom he related all that had past, and after some debates what was fittest to be done, they concluded, that they would acquaint some Colonels with it, who were not of *Misarites* his faction; as also a young Nobleman, who was the King's sisters son, and thereby had much command and following in the Army: after they were all assembled, and had taken an oath of secresie, and had heard the case deduced, they resolved that same night (because two of their Regiments were upon the guard) that the King's sisters son *Stirias*, should take the Letter, and ensure *Misarites*, and immediately divulge the Letter to the Army; but they concluded presently to acquaint the King with what had past, that he might secure *Sophander* as they were to secure *Misarites*, lest

if

if they were not secured both at once, the imprisonment of the one, might advertise the other of his danger; wherefore they wrote to his Majesty this Letter.

SIR,

YOur eminent danger must now move your inclination to be more rigid than at other times; and albeit Sophander *be your Confident, yet ye must make him now your prisoner. Prisons were made for Traitors, and courage suiteth well with Princes. He and* Misarites *have conspired against your Majestie with the Persians; we have secured the one, secure ye the other; and let neither his writen protestations, nor his cunning discourses buy him off from a condign punishment. We have sent alongst* Misarites *Secretary, to whose loyalty your Majestie owes the discovery of the whole plot, and who hath been as honest as his master was disloyal; we hope your Majestie will recompence the one, and punish the other: and that ye will acquaint your humble servants, Who shall be preferred to* Misarites *his Charge, that so all confusion may be avoided, and the ruine of your affairs here prevented.*

The two Knights addressed also another Letter to *Monantropus*.

After this Gentleman was dispatcht, and the Guards set, *Stirias*, accompanied with the Knights and the Officers, went to *Misarites* Tent, and there made him prisoner: he would heve raised some tumult, but was prevented by *Stirias*, who calling the other Officers, shewed them and the Souldiers the Letter, and immediatly prevented the tumult, and arrested two or three others who were of the same cabal: this done, the Guards were commanded to let none passe who might acquaint the Persians with what had occurred, but to lie quiet till to morrow; for, in the twilight they resolved to set upon the Persian Army, who were secure, relying upon *Misarites* infallible affection to them: The Souldiers witnessed by their looks, their joy and willingnesse to fight, weary of the insupportable fatigue of that slow-paced War. Whereupon the Council of War preferred all in one voice, *Megistus* to be General in the *interim*, and *Stirias* and *Philarites* to command in vice of the other reduced Officers: at midnight they marched, the sickest among them shewing himself healthfull, and the most sullen shewing himself chearfull. At two a clock in the morning, they assaulted the Persians; ilk defended trenches; who oppresst with sleep, and distracted with fear, could neither give nor receive orders; some had their

beds

beds turned in their graves; and others were from the imbracements of their dear friends, sent to the cold imbracements of cruel death: *Setorus* was, after much resistance, taken prisoner, and in his conquest ended the conquest of the field; the General being like the heart of the Army, which is the last part in the body which lodgeth life. Thus ended that War so formidable to the Egyptians, that they had concluded necessarily their own ruine; and so glorious to these two Knights, that they only were esteemed the wel-spring, whence flowed that large river of happinesse, whose streams fatned all *Egypt*. The diligence used at Court was as great as what was used in the Army: for, immediately upon the receipt of the above-mentioned Letter, the King commanded *Sophander* to prison, each at Court contributing his assistance to his disgrace; hoping that many small Vessels might be built with the ruines of that bulkish one; and each one endeavouring to testifie his own innocency, by the rigour of his carriage to *Sophander*; and now the Court, which resembles ordinarily an Orange tree, whereupon there is alwayes some fruit flourishing, some blossoming, and some withering; did now resemble an Aspen tree, where all the leaves trembled, rather by an innate quality, than by any outward storm;

So all trembled here, rather astonisht with the novelty of the accident, and fearing unjust informations (which are ordinary at such occasions, of which private enquiries takes advantages, and when it is a crime even to be dilated) rather than from a consciousness of their own guilt. A servant of *Monanthropus* admiring the inconstancy of Court favour, presented his Master with these lines.

How can these stand, who on the slippery ice
Of Court are plac'd? when by the storms of vice,
Or malice, they're attaqu'd; O happy he,
Who from his cottage doth these disasters see.
Court is a firmament, whence stars oft fall,
And Courtiers are tossed like a ball
In Fortunes tennis-court; and by Prides racket are
Toss'd over all the walls of Court most far.
Their greatness an hydropsie is, and they
Not with good blood, but humours swell each day.
They grow so big, that vertues narrow gate
Forbids them entry; then by witty fate,
He who exalted was is tumbled down
Fates narrow stairs, stript of preferments gown.
Luxuriant pride shakes often their hour-glasse,
And their debordings seals to them a passe,
To go to endless torments, and each man
Adds to the yard of their disgrace, a span.
Who would be fixt, must grip to vertues band:
For on the legs of vice no man can stand.

The Court was upon this occasion remodelled, and all those who had been *Sophanders* confidents, were either imprisoned or disgraced, as persons in whom the King could not confide; and now *Monanthropus* was the only Minion, by whose advice, and through whose hands all things passed.

The War being ended, the King, to secure himself at Court, resolved to call back the Army, and ordained the two Knights to be received in triumph, and withall posted away a Commission to *Megistus* to command in chief: The Commission being received, *Megistus* begins his march to *Alexandria*; and stopped by a Warrant from the King, four miles from the City, till all things should be in readiness for his reception. The next morning they entered, all the streets being tapistred as they passed alongst, and Guards standing upon both sides. After the Infantry, marched *Megistus*, with *Philarites* on his right hand, and *Stirias* upon his left: In the Market-place stood a Scaffold, whereon was represented the Parliament of the gods, before whom *Themis*, as goddess of Justice, and *Mars*, as god of Courage, did plead which of them should be preferred to welcome these worthy Gentlemen; at last *Mars* was preferred for the Armies better satisfaction; who at their arrival delivered them this speech.

My darlings cadets of my house, whose hands
Were made to execute the just commands
Of divine powers; it's (my sons) to you,
That Victory her lofty top doth bow;
That ye your heads may with her glorious bayes
Encircle, like unto a Sun with rayes:
Ye who hold fortunes wheel by the strong hand
Of Courage, making her swift course to stand;
Justice and Courage, shrewdly did contend,
Which of them as ambassadors the gods should send,
But seing Courage, Justice doth include,
(No Courage being, but where the cause is good)
Therefore the gods have Courage sent to greet
Your safe return to this most joyfull street;
And were it not to leave on earth a seed
Of Heroes, they would surely with all speed
Transplant you to the heavens, there to shine
Amongst those other deities divine.
Live then, brave Heroes, and more praise possess,
Than Mars rude tongue is able to expresse.

After that scene was ended, there appeared an Egyptian loaded with fetters, and making his approaches to the Knights, entreated them to untye his fetters, which they did accordingly, and thereafter he made them this gratulatory.

Invincible Gentlemen, this that ye have now done, is but an emblem of that ye have done formerly; It is not so mysterious that I need to explain it; Our liberty is a debt which

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we owe you, and our thanks are the only coyn we can pay it in; all the by-ſtanders participates with me in the common freedom, and would return with me the common thanks, if order would permit it: our thanks and your merits are no wayes proportionable, the one being empty, and the other excellent; but our admiration, and your deſerts hold a better proportion, both being inexprimable; they are twins both ſpringing from the womb of your Courage. Live then happily, Worthy Princes, and inherite theſe praiſes, which ye have purchaſt by your blood and pains.

The reception at Court exceeded in ſplendor that of the Market-place, and the rather, becauſe *Agapeta* and ARETINA were there, in whoſe affections the Knights deſired more to triumph, than in any thing elſe; caring only for thoſe honours they had received, as means to make their peerleſs Miſtriſſes honour them the more: all the inventions at Court was imployed in honouring the Knights, and they were eſteemed wittieſt who pleaſed them beſt: Tiltings were continually uſed; for, courage being once wakened, behoved to have ſome exerciſe till it were fully re-ſetled; neither could it change its pace ſo extreamly, as to fall from a gallop to a ſtill ſtanding, but behoved to retire by piece-meal: this joy was in it ſelf

great, but was thought the greater, that it was the ſucceſſor of a pannick fear; and at laſt the King reſolved to ſacrifice *Sophander* to the honour of their ſolemnities: for, many thought it not fit that ſuch a plodding head ſhould have leave to reſt upon its old ſhoulders, and that there could not but enſue great alterations amongſt the Nobles upon this late innovation; and thoſe who were poſtponed, might probably ſtudy his releaſment, deſiring rather he ſhould bear ſway, than their own competitors; and expecting by his releaſment, to return affairs to their old confuſion; that a living man might alwayes finde friends, but dead dogs would bite none; that to keep him in perpetual firmance, was in it ſelf illegal, priſons being appointed rather to reſerve men for puniſhment, than to be a puniſhment it ſelf; and that it differed as far from puniſhment, as the means did from the end for which they were appointed; or, if perpetual impriſonment was at all convenient, it was only, either where the perſon incarcerated was furious, and ſo there was fear that, in executing the body, they ſhould kill both ſoul and body; or elſe, where the criminal was a perſon loved by the people, whoſe death would irritat them; or elſe, of great following, ſo that their expectation of his life, or fear of his death, would juſtly poiſe all his friends

friends undertakings, and over-awe all their insolencies: But that neither of these was to be expected by *Sophanders* execution, whom all hated, and none loved; and possibly, if it were continued, he might convey away out of the Nation most of his Estate (which he had ever keeped in movables, as being most transportable, and so it was best to wring the spunge so long as it was full: The King resolved to execute him presently, and therefore sentenced him to be hanged in the Market-place; but the Church-men petitioned his Majesty, that he might be first examined by them, being one of their number; and as being the ambassador of the immortal gods, he should not be sentenced by any mortal Prince; and that they behoved to examine first, whether what he had done were done for the glory of God, in which case there could be no crime, and to which none were Judges but Church-men: for, if the secular power might at pleasure cut off Ecclesiastick members, it would follow that it were in his power to suffer a Church to be, or not; for so he might hang them at his pleasure: neither should ever any vice in the State, or Statesmen be purged or enveighed against; for, all such reproofs should presently be declared treason: And seing Ecclesiasticks were naturally too prone to connive at vice, they should now be necessi-

neceſſitated to do out of fear, what they did formerly but by omiſſion and negligence. The King rejected this Petition, and told them that as they cognoſced upon the errours of Laicks when committed againſt their power, ſo he might cognoſce upon the eſcapes of Eccleſiaſticks, when committed againſt his; that *Sophander* had offended as a ſubject, and ſo behoved to behoved to be puniſhed by his Prince, and that it were ſafer being a ſhepherd than a King, if they who were ordinarily governed by ſome two or three factious fellows (the beſt of Eccleſiaſticks alwayes ſhunning command) ſhould be Judges competent to treaſon; wherfore, ſeing they had their protection from him, it was fit he ſhould challenge ſubjection from them, which conſiſted in nothing more than in this.

Megiſtus hearing that the King reſolved to cauſe hang *Sophander*, thought, that albeit he could not beg his life, as being a Traitor, yet that he would endeavour to mitigate the manner of his death, as being his old friend and patron; whereupon both *Philarites* and he entreated his Majeſty, that he would cauſe cut off his head, and not hang him, as being once honoured by himſelf with the title of Chief Miniſter of State; and that it was cuſtomary amongſt all Nations, to puniſh in the leaſt eminent

nent way those who had been most eminent in dignity, both because the smallest punishment is greater to them, than the greatest would be to others, as also, because punishments being ordinarily inflicted, not for what was past, because that could not be re-called, but for prevention of the like by that rigour for the future; and so seing fewer great ones would probably incurre these guilts, the Law needed not punish them so severely, as it did the meaner sort, who would more frequently fall in the crimes forbidden. That Maxime holds only true (answered the King) in those crimes which degrade not a man of his honours, as in combats and private injuries, which crimes are consistent with true honour; but in treason and treachery, the committer declares himself unworthy of his honours, and consequently should not enjoy those priviledges due to them; yet, to satisfie your desires, I am content his head be struck off, and his body buried.

At the day appointed for his Execution, all the City, yea, and the Nation flocked to the Market-place; some to satisfie their inhumane revenge, (which that circumstance of time made most unjust) others, to remark the period of humane glory; and a third sort, to glut their boundlesse curiosity. After some time so

spent,

ſpent, *Sophander* appeared upon the Scaffold, in his gown and night-cap, whoſe age and gravity drew tears from his moſt inveterate enemies; after he had ſetled himſelf a little, he gave the ſpectators this farewell,

Gentlemen,

"I Am by providence preſented here as an "emblem of unconſtant grandour; I wiſh "my caſe may be remarked by all, but imitated "by none: I am ſet up as a beacon upon the "rockie ſhoar of Court-favour, that ye ſhould "not approach the place where I have ſplitted; "I mean not that ye ſhould all retire your "ſelves from Court, for that were impoſſible, "ſeing the Nation muſt be governed by ſome; "and unlawfull, ſeing Nature hath beſtowed "publick ſpirits upon ſome, that they might "imploy them for the profit of all; but I "mean, that none ſhould thruſt themſelves "into the crowd of Minions, wherein many "have periſhed in entring, and all have periſhed almoſt before they could retire: And that "all ſhould be ſo wiſe, as to be the laſt who "will go to Sea in ſuch ſtorms, and the firſt "who will retire from them: I know many "are taken with our greatneſſe, but they conſider not our hazard; many envie our acceſs

"to

"to our Prince, but they advert not the mis-
"informations given in to him against us; some
"ye greedily our riches, but remembers not
"our vast expences and numerous attendants:
"And, on the other hand, they see the poverty
"of a private life, but are strangers to its con-
"tentment, and contemns its lowneſſe with-
"out weighing its security: thus greatoeſſe,
"like a whore, presents her self unto us fair-
"ded, whereas thaſt vertue appears only in her
"homely habite; and, believe me, albeit ye
"may for a season recreate your self more tick-
"lingly with the first, yet ye will live more
"contentedly with the second: O! who were
"lodged but one night in the breast of a Gran-
"dee, to see what confusion of thoughts were
"there, would thereafter buy himself off from
"the ensnaring pleasures of that anxious life;
"May ye not consider that the gods who have
"created all things for the use of man, have
"made things which are most usefull and good
"to be most common? and so, seing they have
"ordained many to be governed, and but few
"to govern, we must conclude those who are
"governed to be happiest: for, if they had
"thought Crowns and Scepters as requisit for
"mans happiness, as were private estates and
"cottages, they could have made as many of
"the one as of the other, and created as many

King-

"Kingdoms as there were men to be Kings in
"them; yea, I believe that Kings and Courts
"were ordained, not to make happy those who
"lived in them, but to maintain the happiness
"of those who lived remote from them: your
"sleep is not interrupted, whilst we are disqui-
"eted; neither is your danger worth the no-
"ticeing, whilst ours is often inevitable: con-
"sider the number of our competitors, the
"multiplicity of our businesses, our own fears,
"and the Princes jealousies; and you will soon
"conclude, that we are like poor peasants who
"make and sell good wine to others, but drink
"little or none of it our selves. Since there
"are so many reasons to dissuade us from be-
"ing ambitious, we must conclude Ambition
"to be a cunning Sophister, which can solve all
"those unanswerable arguments. I remember
"that the Christians observe, That seing it
"tempted the Angels, before they were cor-
"rupted with any other sin, it is no wonder
"it should tempt us who are but men, and al-
"ready tainted with sin; and that since it was
"the first sin, it must necessarily be the sin we
"have greatest inclinations; for, seing we im-
"brace first ordidarily that we affect most:
"Ambition then is the Devils first-born, and
"so no wonder it claim precedency before all
"other vices; and as ordinarily proud men of

"all men have always the greatest train, so "pride it self of all vices hath still the maniest "attendants; for, it must be waited upon by "covetousness, to fill its prodigal coffers; with "revenge, to repair its imaginary affronts; "with murder, to remove all those who stand "in its way; and in fine, it is the great bellyed "vice, which spanneth all the rest. *Gentlemen*, "if I were speaking this to you, incircled with "my former honours, ye might imagine I en-"veighed against greatness, as wishing all others "to flee it, that I might share alone in it; or, "if I were to live banished, ye might say that "I disparaged it, because I could not retain it; "but being to dye, ye may be confident that "all I say are the dictates of meer ingenuity. "I am now upon the brink of my grave, and "can leave you nothing in legacy but my tears "and precepts; which, if ye follow, may re-"pair the great losse this Nation hath suffered "by me. *Farewell.*

Thereafter he called for *Megistus*, and craved him pardon for misinforming his Majesty against him; and gave him privatly some Papers, wherein were some remarks, usefull for those who were to govern *Egypt*; and prophecied to him his future advancement (which was thereafter no small encouragement to *Megistus*)

gistus) for, said he, the soul being certainly of a divine extraction, would fore-know many strange events, if it were not ignoranced by the unproportionatness of the bodily organs to such contemplations, and when it is emancipated from the power of the body, as in fevers, death-beds, swoonings, extasies, and womens histerick passions, we see it acteth and foreseeth things extraordinary. Thereafter he recommended his friends and nephews to *Megistus*, and *Megistus* to the people, and loyalty to all of them; and so had his head struck off by the Executioner, and received by *Megistus*.

The next morning there was this Epitaph posted upon his Tomb.

Here restless he doth rest, who never could
Get earth enough, till casten in this mould.

Megistus sadned exceedingly, partly by the uncertain condition of mankind, partly puzled with the thoughts of *Sophanders* prediction; retired to his chamber, where his Landlord, a witty fellow, came presently to solace him, and related to him this story, which had occurred that same day in the City.

A young Country Gentleman, accustomed at home to whistle following the plough, to domineere amongst a great many Country Clowns,

Clowns, and to feed a kennel of dogs, was by his friends brought into the City to court a young Citizen; whose beauty lay in her coffers, and whose perfections were counted by thousands: yet this Jet was able enough to draw straw to it, and her blackneſſe did caſt a curious luſtre when enambled upon gold; his friends cared not whether ſhe had a golden mind, ſeing ſhe was a golden mine; neither looked they to her age, ſeing it was a golden age: to ſpeak truth, ſuch a ſtatue fitted well ſuch a worſhipper. Being come to the City, he was all gilded with gold: and indeed ſuch an harſh pill had need to be ſo; and ye would have ſworn that his cloathes being upon him, were another *Jaſons* fleece, and himſelf the ſheep: Thus accoutred, he marched up and down the City, dreaming that all perſons were buſied in viewing him, and pointing out his finger, asking who was that, or the other; which a young Gallant perceiving, watched till he holding out his finger to a Coach, to ask what a Cart was that ſo covered? which his ſervant not hearing at firſt, as being as buſie as his maſter; he asked the ſecond time, with his finger ouſtretched, What was that? to which the other Gallant, making a low congie, anſwered, That it was his Honours finger. He admired likewiſe for what uſe ſerved thoſe Cheſts that

men carried about the ſtreets (meaning the Sedans) to which a merry byſtander anſwered, That it was to carry Gentlemens hounds and dogs, leſt elſe they ſhould ſtray, or be robbed by the Courtiers; whereupon the Youth addreſſed himſelf to the bearers, and commanded them to take in his dogs (for the other had perſwaded him, that if he ſpoke calmly to them that they would think him blunt and ſilly) at which the bearers, thinking he ſpoke ſo, only to affront them, and knowing by his garb that he was but a freſh-water Citizen, reviled him moſt pitifully, ſaying that the ſhepherds in the Country were much to blame, who ſuffered their ſheep ſo to ſtray, and that they behoved to fleece him; whereupon they pulled away his cloak, and had not reſtored it, if his ſervant, who went up and down crying that his Honour was maſſacred, had not amazed many people, who cauſed reſtore him his cloak, each one ſwearing that what he had ſpoken, was ſpoken out of ſimplicity: home he went with his cloak lined with this affront; and the next morning was admitted to ſee his Miſtris, who albeit ſhe was not fair, yet could go fair to cheat him; and was able to play her cards ſo, as that ſhe was able to counter and beaſt ſuch a Gentleman; and if they had begun the game, doubtleſs ſhe had by turning up alwayes the ace,

act, made my Gentleman throw down his cards.

The Gentlewoman being informed of his pure wit, resolved to let him see some of hers; whereupon she commanded her maid to put on her cloathes, and to sit in her chair, and receive the visit for her; and withall, after the young Gallant should begin to extol her beauty above all others, that she should then ask what he judged of her maid? All things being thus ordered, she sent to entreat his friends, that none of them should come to her chamber with him the first day, because she would be too bashfull if any else were there to remark her; to which they easily condescended.

Enter Gentleman.

The Gallant the next day enters, and putting his arm about her neck, kisses his Mistris loudly, fearing that else that they had imagined that he had not kissed her at all, and thereafter tumbling back confusedly, made another low reverence, where he lost misfortunately the paper upon which his compliments were written (which he very often repeated at home to his uncle) He entreated her to sit down in the highest chair, thinking that to be some preferment: whereto the Gentlewoman wittily answered, Sir, the woman should be lowest. After this debate was ended, he insisted thus.

Mistris, when I came first to *Alexandria*, I

thought this City the prettieſt thing in the world, but now when I ſee you, I eſteem nothing of it; for, I think that all our Country maids, may be handmaids to you; whoſe beauty is as far preferable to theirs, as this City is to ours. Here he ſtopt, hearing a horſe paſſe by upon the ſtreet, and called for his ſervants to look if that was his young horſe or not, and thereafter inſiſted thus; Madam, I believe that my father's houſe hath all accompliſhments requiſit for ſweetning the harſhneſs of a ſolitary life, only it wants ſuch an accompliſhed Lady as you are, to be Miſtris of all, (and there he recounted to her what choice fields for hunting, and what excellent paſturages for herding, were there) But Sir, replyed ſhe, ſeing we ſee Country Gentlemen leave all theſe rural pleaſures, pretending to come to the City for converſe; and thoſe who are in the City, leave their well deckt chambers, and ſumptuous parlors, and go abroad to recreate themſelves with their friends, we may infer, that ſociety is preferable to all theſe; for, when ye come to the City, ye acknowledge it is to better your ſpirits; and when we go to the Country, our end is only to refreſh our bodies, So that the Country may be thought as juſtly to cede to the City, as the ſoul is preferable to the body. O Madam, but ye could make any

place

place happy; and happy were the ſon of that father who might be husband to ſuch a compleat Lady as ye are. What think you of my maid, if compared with me (ſaid ſhe) I think her a beautifull young Gentlewoman (quoth our Gallant) but no beauty when compared with you: Whereupon the Miſtris, who had played the maid hitherto, did now ſit down in her own chair, and commanding her waiting-maid to ſtand by her, ſhe thundred thus the poor ſimple Gentleman.

Sir, I admire the leſſe what hath paſt, that I expected to hear what I now hear; but I admire that men ſhould laviſh out ſo profuſely praiſes of what they know not: for, Sir, if we were ſo ſimple as to believe, that your heart conceived what your tongue brings forth, ye might rather wiſh us in *Bedlam* than in your Beds; and if we are ſo wiſe as to diſcern your diſſimulation, ye may conclude, that we think you as unfit to be our husbands, becauſe of this laſt, as ye might judge us unworthy to be your wives becauſe of the firſt; wherefore, Sir, conſider for the future, that albeit women are ſo diſcreet as to connive at your diſſimulation, yet they are not ſo ignorant, as not to know it. Ye wrong our ſex hugely, by thinking us ſo ſimple, and your own, by making us conclude that ye are all diſſemblers: and of

all vices, dissimulation is one of the worst, because it not only is evil in it self (as being a cheat) but likewise is an abuse of what is good, even of respect and friendship, making them bauds to your vicious cheats: Sir, those strings are not well tuned, which are tuned too high; and those praises are but flatteries, which are palpable lyes; yet, Sir, I pardon you more than others: for, as those who shoot seldom, must be pardoned when they shoot over; So those who complement but unfrequently, must be pardoned albeit they do it imprudently.

The Gentleman struck dead by these thunder-bolts of wit, remained speechless, as if his soul had fled away for shame; he essayed often to speak, but his words no sooner peeped out, but smelling this reply, they retired back to their old quarter in great disorder; leaving their master helpless without them, who had been formerly but little holpen by them. Since his own soul hath left him, said *Megistus*, it is reason we leave him also, and so he went to bed.

The

The Third Book.

THe next morning *Megiſtus* went to to tender his reſpects to *Monanthropus*, and at his entry, told him, That it was not too little, but rather too much reſpect, which had eſtranged him ſo from waiting upon his Lordſhip at his chamber all this while; and that he ſtunned much to be ſo ſacrilegious, as to rob he State of thoſe hours which would be ſpent in its ſervice, if they were not miſpent by ſuch trifling viſits as his were. After this they diſcourſed of preſent affairs, and after theſe, *Monanthropus* entreated *Megiſtus* to walk ſome time in the garden, and there to continue the ſtory of the Lacedemonian War, which *Megiſtus* at his entreaty commenced thus.

My Lord, I will not trouble your attention, in making it trace all the tracts of fortunes wheel in that Commonwealth, whoſe reelings were ſo many, that it appears ſhe intended to ſhew the world how often ſhe could turn in a ſhort ſpace; Thoſe who ſtuck upon her, were in her Circumgirations cruſht to pieces, only

thoſe were preſerved, who, foreſeeing her inconſtancy, did leap off, exchangeing neceſſary ruine with a voluntary fall: and albeit their ſtory reſembles your *Nilus*, the ſources of both being unknown; yet I ſhall acquaint your Lordſhip with thoſe myſteries which time hath now unmasked: for, albeit Stateſmen often gild their greateſt cheats with ſpecious pretexts, yet time at laſt wears out that gilding, and then all things appear in their true colours: and as from gray-haired men, ſo from gray-haired ſtories, truth is often beſt learned; Wherefore my Lord, pleaſe to know, that *Lacedemon* and *Athens* were enemies as vindictive as old, till at laſt by the marriage of the King of *Lacedemons* daughter, with the King of *Athens* ſon, the Crowns were both molten in one; or rather the one lined with the other, (the gods making often friendſhip and amity, the eldeſt ſon of ſuch marriages) After *Sophus* his ſucceſſion to the Crown of *Lacedemon* (for he was an Athenian born) he enobled many in *Lacedemon*, both fearing leſt he ſhould loſe many friends, if theſe many pretenders loſed their ſuits; as alſo, becauſe in making them Nobles, he made them friends; and that thoſe who had gotten patents from him, would imploy both their eſtates and patents for him; knowing that if he fell, their honour behoved to fall

with

with him: There were others who alleaged, that he intended to make the Nobility leſſe powerfull, by making them more numerous; and by dividing this great torrent of popular command in many chanels, he made it foordable for his wit, even where it was deepeſt: for, as it is hard to gain one of ten, ſo it is eaſie to gain one of twenty: and thoſe plots which might eaſily have been concealed amongſt the Noblemen if they had been few, were eaſily learned from them when they were many; and forreign Princes, who intend to invade the Countries, may eaſily gain one Grandee, (who being one of few, might be formidable to his own Prince, and moſt helpfull to his enemie) whereas it was difficult to gain many, and they were not very dangerous when they were gained: yet whatever was the reaſon which did inſtigate this wiſe Prince to this, certain it is, that this obfuſcated much the reſplendent rays of Honour and Nobility; for Nobilities great priviledges, being preference amongſt themſelves, and reſpect from the people, their preference muſt be the leſſe worthy, by how much the moe competitors they have; and their reſpect from the people muſt be the ebber, that the people is obliged to divide it amongſt manie: This wiſe Prince likewiſe, finding what great influence the Prieſts of that Nation had

upon

upon the people, and perpending how hard (if not impoſſible) it was for a Prince to gain all their affections, or retain them, when once gained; reſolved to chuſe ſome few to govern the reſt, by whom he might govern the others at his pleaſure; and to whom he might intimate his thoughts without trouble or fear of diſcovery; and by whom he might antidote the factions, which he foreſaw either their own pride, or the factious Nobility might hatch amongſt them; as alſo, that thereby the ſons of Noblemen, and poſſibly his own friends, might have ſome void Charges and Offices, whereto they might pretend; and wherein being once inſtalled, they might evidence more loyalty to him, than ſtrangers would do: as alſo, that the Nobility might be counterpoiſed and might not ſhare alone in all the Offices of State, in whoſe hands they were more dangerous than in the hands of Eccleſiaſticks, whoſe revenues were not great, nor whoſe vaſſals and kinſmen were not numerous: theſe the other Eccleſiaſticks grudged infinitly, not ſo much becauſe they thought their promotion illegal, as angry becauſe they were not promoted themſelves, ambition perſwading the ſobereſt amongſt them, that the higher they were, they would be the nearer to heaven. Many judged likewiſe, that he was moſt ill ſatisfied with

with the Lacedemonian Senate, which was composed ordinarily of the wittieſt and turbulenteſt perſons in the Nation, and intended often to have each City chooſe, as their Repreſentative, ſome Reſidenter, who might underſtand beſt the neceſſities of his Town, and would nible leſſe at the Royal Prerogative; whereas Lawyers, and others, being often commiſſionated by them, dipped too much in what belonged to the King, and too little in what concerned the place repreſented by them; and in *Athens* when it was tabled, whether each County and Town ſhould be licentiate to chuſe any they looked upon as fitteſt, it was concluded by the Nobles there that this choaked their intereſt; for, if they ſhould be permitted to chuſe the Lawyers or Wits of the Nation, the Nobles ſhould be topped by them in all debates, and upon all occaſions.

He likewiſe was moſt unſatisfied, with the dependences of the Tribes of that Nation upon their own Families, and upon the Princes thereof; to whom the King in their affection was but ſecond; for he eſteemed theſe, the ſtorehouſes of faction and nurſeries of oppreſſion; none daring either follow the Royall Standard, except under their conduct; nor daring countenance a ſtranger if not in bloud or affinity with them: and as that wiſe Prince

often

often said, these could not be properly thought his subjects, who were so much in subjection to others, nor could not imploy both their hands in upholding the Throne, the one whereof was busied in paling up the Prince of their own Family; and so by dividing their hearts betwixt their Prince and him, they made them unserviceable for either,

These seemed but dwarf discontentments, when placed beside that gyant prejudice, which was conceived against him, because of his irregular and monster-like affection to *Phratus* his Minion; who enhanced all the Royal favour, as due to none but to himself; whose mean extraction, when collationed with his top-high preferment, seemed insufferable to those of higher birth, and lower fortunes; but these adverted not, who seing no familiarity nor intimacy can be, betwixt those amongst whom there is no equality; that therefore Princes must advance some one above all the rest, to whom he may communicate, and in whose breasts he may pour out his greatest secrets, that so he may not be vexed alwayes, in bowing down to speak to them, or to hear what they would speak to him; and customarily Princes pile out those, whose birth cannot occasion any fears that they will entertain any nimious pretences: These Favourites are the

skreens

screens which defend Kings from popular malice, and the pack-horses upon whom all enmity and miscarriages are laid; and their ruine is often the main article of pacification betwixt the King and Subject, who to repay their many taxations and losses, seek no other requital than their destruction; and whom Princes themselves often suffer, like spunges, to suck in treasure from the people, knowing that when they are filled by them, they will devour lesse of what pertains to the publick cash; as also, that they may wring them when they are full, and so be thanked by the people, for retaking that treasure from the Favourite, which if they had immediatly taken from themselves, they had been most bitterly exclaimed against: this Gentleman was but meanly born, and ascended to honours parlour, rather by the back-stairs of private affection, than by the publick entry of merit; and ordinarily those thrive best, for all the difficulty of agrandizing ones self at Court, is at the first entry; and commonly those who are well descended, have all the bars of difficulty laid in their way by their competing equals; and many to pull them down, whilst they are mounting, whereas many persons mount these stairs undiscoveredly, without being once leted: Yea, oft-times they imp themselves in some Noblemans train, who in flying high drawes them

them after him: Another great mean of his advancement, was his favour amongst the Ladies, who are more prodigal of their encomions to those whom they affect than are their wary husbands; and whose sex and charms procure often both countenance and respect, to those whom they once honour with the title of their Favourite; none daring offend such, lest they should be forced to take up the cudgel of enmity against a Lady; and all being most ready to signifie their respect to these Ladies in the persons of their Favorite, seing most want the means of engaging themselves: from this grain of mustard-seed did grow up that large stalk, whose fruits did thereafter so bite the mouths of all the Nation, and by this sparkle was kindled that great fire, which did thereafter both scorch his enemies, and warm his friends; and whose flames were the only lights which shew Courtiers the way to preferment. Yet the people ceased not to cry out against him, as the Canicular Star, which made the influence of Court so noxious; all the dayes of his reign being their dogg-dayes; his prodigality was called the occasion of the many taxations, and his pride the reason why all others were disgraced: which a zealous friend to his Majesty did one day thus remonstrate to him.

Sir, it is not your own, but your Favourite's pro-

prodigality which uncoffereth your treasury; for, all Kings that ever reigned in *Lacedemon*, have successively lived at the same rate that ye live, yet have their treasuries often grown fat-ter, whereas yours becomes daily more lean: but the reason why one King spends more than another, is, because their Minions are more or less profuse; for, when a King chuseth for his favourit a lame wit, which needs silver stilts to uphold him, then is the treasure impoverished; he feareth all, and so must bribe many; and his intelligence (I mean not for his Princes maintenance, but for his own) must be main-tained at the publick charge; as also, the fre-quency of your Majesties Nobles at Court, is one of the moths which consumes this poor Nation; for, luxury having made lean their purses in an instant, they must be privatly inter-larded with publick treasure, and the carcase of some Pension or Monopolie, must be pre-sently thrown to them to feed upon: neither is this the only inconvenience which ensueth upon their constant attendance at Court, for they must, when there, contend with one ano-ther, whose train shall prove most sumptuous, and so like two stones knocking against one an-other, both must necessarily lose some of their substance; it is at Court that all their jarrings are commenced amongst themselves, and it is

there

there that their plots are hatched against the publick interest; and as a body whilst it is in health, is still amassing humours, which will certainly one day give life to some disease; So your Majesty may expect that their frequent meetings here, will one day occasion some War, which neither ye nor they will be able to quench; their stay at Court occasioneth the misgovernment of their estates at home (it being the masters eye that makes the horse fat) and what was formerly spent at home in hospitality, is now spent at Court in luxury: they bring alongst with them the sons of the Gentry, and these return back to their Country fraughted with vice and vanity; and so the mony which the poor country men buy with their sweat, must be sold for silks and spices; and we must give forreigners things that are necessary, returning nothing but what is superfluous; and by this your enemies War is maintained against you with your own money, and your Natives unable themselves to war for you because of their effeminate imployments, which they now use: Wherefore it is the wish of all your Subjects, that you would command all your Nobles home till they be called for, and so pull from them those firebrands of vice and luxury, whereby they enflame the Nation.

That which heightned the popular fury, was, that

that he never courted their favour, holding it as a maxime, That ſeing that which made Subjects formidable to their Prince, was, their too great popularity, (for, ſeing Kings endeavour ſo much to enthronize themſelves in their Subjects affections, they both do and look upon all ſuch as their rivals, who court the ſame affection with them) and therefore it was reaſonable to believe, That to renounce any ſhare in the peoples affection, was the true way to ingratiate himſelf with the King; intimating thereby to his Prince, that his favour was the dye, from which they were to expect a good or bad game; and no doubt but this is the ſureſt way of ſubſiſtance: for, a Grandee may ſubſiſt by the favour of the Prince, without the favour of the people, but cannot ſubſiſt by the people without the favour of the Prince; with this *proviſo*, that the Prince, upon whom he depends, be not ſo ſilly as to depend upon his people; for elſe it is not good to depend upon him, leſt when the Subject begins to open his mouth againſt his Prince, the either timerous or facile Prince, throwes his Confident in their mouthes as a lump to ſtop it.

Whilſt theſe things were upon the file, this excellent Prince dyed, leaving after-ages an evident proof, that the ocean of affairs hath its own tydes, and fair gales (which are to be expected,

pected, not commanded) and in which *interim* the Prince may recreate himself with his lawfull pleasures; for, this Prince was never one who lost his pleasure for his business, nor his business for his pleasure: Some tainted his royal repute with cowardishness; but since Kings, except they be rash, are not tolerated to spend their own bloud, it follows, that his crime was that he was too frugal of the bloud of his subjects; which any sound wit will interpret to be rather love than fear; but to what purpose should he have unsheathed the sword of his courage, seing the sword of his wit conquered all his enemies; neither is it an imputation to a Physician, that he prevents all diseases so dexterously, as that he suffers not his patients to fall in any disease. Many did misconstrue this worthy Prince in many things, never considering, that it is as unbeseeming a subject to censure the actions of his Prince, as it is ridiculous in a patient to find the pulse of his Physician; for, since Princes are often acted in what they do from principles unknown to us, and have aims which we are strangers to, and seing the motives and ends of the agents, are these things which determine our actions, it follows that it is not only absurd, but even impossible for subjects to discant truly upon the actions of their Princes: and since a Deputy is only answerable

swerable for his carriage or miscarriage to him, by whom he is deputed; and the Gods are those who have commissionated Princes, it must be undeniable that they can be arraigned before no tribunal else, but theirs; but admit, that really they escaped at some times, and upon some occasions, that proves only they are men, and who denies that? but if they must be condemned for that, I should desire him who hath spent his life (though private) without an omission, to cast the first stone at them; and if private men who have time to deliberate what is incumbent to them to do, and few to remark what their failings are, cannot notwithstanding plead exemption from infirmities; what may Kings plead, who are over-charged with businesses, mis-informed by Sycophants, and have thousands of eyes to eye the meanest of their escapes.

To him succeeded *Anaxagius*, a Prince whose perfection taught the world, that all Princes who had devanced him, had their goodness allyed with some imperfection when compared with his, and by which future ages may measure the perfection of his successours; him providence sent to the world, fore-seeing that these crooked times would need such a streight patern as was his integrity: and that innocent and vertuous souls (whom that age

would abominate) needed the patronage of such an accomplished patron: so that it seemed that providence hath casten his soul in a peculiar mould, wherein none had been formed formerly; a person whom vertue would have chosen to be, if birth had not already made him a King; and whose innocent life convinced all men, that greatness and goodness were not incompatible; in his heart lodged a compleat body of accomplishedneſſe, only it wanted a splean; and by him all concluded, that goodneſſe as well as vice wanted not its own excess; yet such an excess as, seing it was in him, could not be vicious: Neither was this soul ill lodged; for, as the soul was a pure diamond, so it was enchassed in a body of pure gold; his face was both a King's face, and the face of a King; and all the other members of his body were such, as suited well with such a face; so that neither could the eye in his body, nor the judgment in his life challenge the least imperfection.

He stept no sooner up to the Royal Throne, than his enemies began to belch out their malice against him; considering, that if they perswaded not the Nations of those imperfections which they alleaged he was tainted with, presently, that he would shortly refute them by his admirable integrity; Wherefore an Athe-

nian Nobleman named *Praſtus*, diſperſed many Papers, fluſh of aſperſions againſt his Majeſty, at leaſt, they were after ſearch, found to be in his cabinet: whereupon he is arraigned, and a great Favourite, who was likewiſe his too great wel-wiſher, is pickt out to be one of his Judges; who finding, that he behoved either to loſe his Maſter, or his Friend, was at firſt much perplexed; but at laſt (as the worſt of inventions are alwayes the readieſt) reſolved, that as his Judge, he would firſt condemn him; and then as his intimate, he would intercede for him: which he did effectuate, and procured him a remiſſion for that crime, for which he formerly found him guilty. Whereat a true friend to his Majeſty much offended, did remonſtrate to the King his errour after this manner.

Sir, your Majeſty having once by Law condemned *Praſtus*, if ye now abſolve him, ye muſt condemn the Law which found him guilty: for, if he be guiltleſs, the Law did wrong in ſentencing him; and if he be guilty, the Law is wronged in your abſolving him. Neither admire I, to ſee your Nobles intercede for him; for who knows but theſe in this plead for their own caſe? and if either they, or any of them, be already, or ſhall be hereafter found guilty of thoſe crimes, with which he was charged, then they may alledge for themſelves,

not only what they now alledge for him, but likewise may triumph in this precedent; So that in sealing a pardon for him, ye abrogate all the penal Statutes, and layes up remissions for all that shall have the confidence but to seek them: Consider, Sir, that this Nation is naturally factious, as being commanded by Nobles, who have the Commons fully at their devotion, and that your absence feeds this humour in them, (the face of a King being able either to charm subjects to a complyance, or to command them to obedience) but what may ye expect, if they be once connived at by those who should punish them? the Law was the only mastiff which kept the house from robbers, but if his mouth be musled, what security may be expected, the Law should be most rigid and best observed, where vices are most enticing, and to which we are most propense; wherefore, seing nothing lures us so strongly as a nimious desire of liberty, and the desire of self-rule; nothing should be so severely punished as Rebellion, which is the product of both these: and if even when Laws are execute against them, the numbers of such offenders are numberless, what may we expect when the Law prevaricates and sideth with them? Sir, the lesse able men are to resist the wrongs done them, or to foresee them, the more grievously should the offenders be

puniſhed; as poyſon is more grievous than murther (ſo that the horrour of the puniſhment is the beſt guard againſt theſe) therefore of all treaſonable plots, defaming Libels ſhould be moſt ſeverely puniſhed, becauſe it is moſt difficult to detect thoſe, and when they are detected, it is impoſſible almoſt to refute them, neither is truth, ſoap ſufficient to waſh out the ſpots which Libels make, apprehenſion being enough to perſwade men of what they fear. Sir, after he is releaſed, will not his enemies vaunt, that either in courage ye durſt not, or in juſtice ye could not condemn him? ſo that either ye muſt proclaim your ſelf raſh in the firſt, or a coward in the laſt; And who will as Judge condemn any attached hereafter as a Traitor, knowing that the perſon ſo condemned by them will ſurvive their ſentence to prove their enemy? And thinks your Majeſty, but *Praſtus* will endeavour to revenge this affront? neither will he ever ponder your courteſie in pardoning him, but will rather eye the affront done in once ſtaging him: the wound may be cured, but the cicatrice will remain; and if the children of Traitors are often ſecured, often baniſhed, and often forfaulted; becauſe the Law preſumes that they will yet poſſibly avenge the death of their fathers: how much more may we conclude, that a perſon whilſt alive

himself, will resent his own disaster more jealously. Sir, augment not the number of your enemies, by recalling to life *Prastus*, who is already civilly dead, and remember that ye have thorns enow in the garden of your Kingdom, albeit ye plant none your self; neither can ye expect any thanks from *Prastus* for this act of superstitious clemency, for your Favourites who have interceded for him, will reap those, and he will say, that ye declared sufficiently your malice against him in his condemnation, albeit thereafter ye declared your affection to those intercessors in his absolution; and, Sir, since the papers were found with him, certainly he must be the leading card in this fatal game, and the ring whereupon all the other keys hung. And I fear, Sir, ye must one day treat with him as your party, whom ye now pardon as your supplicant. But, Sir, seing ye fear the peoples envie on the one hand, and yet dread *Prastus* loyalty upon the other, to extricate your self from both these difficulties, keep him in prison, and in suspense, feeding him alwayes with hopes of releasment, providing his friends and dependants carry soberly; by which means ye will secure him, and he will be an hostage to you for the good behaviour of others.

The Court-favourite who bestirred himself

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ſo much for *Praſtus*, was one named *Taurus*, whoſe honours were the donative rather of his Prince, than of his birth; for, he was by birth but a Gentleman, rather of great parts than a great fortune; but being of a ſingular ſpirit, and accute wit, was commiſſionated by the Athenian Gentlemen to repreſent their grievances at Court, and to reſide there as their Legier, to manage their employments againſt the Nobles of their own Nation, with whom they had then ſome debates: the Courtiers (who ſtudy alwayes mens humours as much as their buſineſs, knowing that moſt of men make it their buſineſs to ſatisfie their own humour, and that as men love not others ſo well as themſelves, ſo they endeavour not ſo much to ſatisfie others as themſelves) did ſmell at laſt, that if he were created a Nobleman himſelf, his zeal againſt the Nobility would ceaſe with his intereſt, wherefore finding, that his pulſe did beat highly, they perſwaded the King to enroll him amongſt the Peers, which promotion cooled ſoon that feaver of reſpect which he had evidenced for thoſe who employed him, ſo that he wrote home to the remanent Gentlemen, That ſince he ceaſed to be what he was when they commiſſionated him, he behoved likewiſe not to act now what they had entruſted to him, and that ſeing he was a Nobleman, he hoped

ped they would construe it to be no breach of trust, that he antagonisted not the Nobilities interest: for, since we are desired onely to love our neighbours as our selves, it is presupponed that self-love will alwayes be the more prevalent; as the square is alwayes streighter then that which is squared by it: and he thought that he did acquit himself sufficiently of his trust, in acquainting them of what had past, and in fore-warning them, that their Residents charge did now stand empty. The Gentlemen finding themselves thus befooled, resolved thereafter to imploy alwayes two or three, knowing that they could not then be so easily bribed.

This *Taurus* did thereafter find the King's ear alwayes very open to him; and as he was happy in being his Master's Confident, so each man thought himself happy if he could but once obtain the favour as to be his; yet his Majesty was much mistaken in this choice, for this wit was too subtile to be imployed in such subtile times, and it did afterwards prove so sharp that it cut himself; sharp wits being like sharp razors, which should only be used by very stedfast hands; else, if the hand vary, the razor cannot but make some gash, which was sufficiently verified in *Taurus*: for he endeavoured so much to cheat all, and please all, that he

he was in fine cheated by all, and pleaſed none; for, not being able to head one faction himſelf, he was alwayes zealouzed by both the other factions, who endeavoured both to ruine him, ſeing neither of them could enſure him; for as winds that changes oft, are hated by all ſailers, becauſe they can neither ſerve thoſe who are to go or come; So theſe changelings are neglected by all parties, neither can they ever advance themſelves, for whoever gains, they will be ſtill loſers, whereas if they did conſtantly adhere to any faction, they would either gain when their intereſt were maſters, or at leaſt they might ſecure themſelves by their own parties capitulation; neither are ever theſe changlings admitted to the cabinet-counſels of either, nor know ever more nor what the revealers fear not to divulge.

He was admitted by his Prince to overſee his treaſure, wherein it was thought, that his Prince was much miſted, and wherein he himſelf did likewiſe bewray ſome weakneſſe; his Princes errour was, that he ſhould have promoted one whoſe eſtate was yet to be founded by the government of his Caſh, which was all one as if he would put his full trencher to the mercy of a hungry dog, and eſpecially ſeing it was notory, that not only his neceſſity but even his humour pouſed him too much to theſe deſigns;

ſigns; his own errour was, that he ſhould have begun to reform thoſe errours in the State, which, becauſe of his poverty and humour, were concluded to be inventions, hatch'd rather to enrich himſelf than his maſter: Thus flouriſhed, and thus periſhed *Taurus*, whoſe wit occaſioned both his advancement and his ruine, like one thrown down thoſe ſame ſtairs, by which he mounted.

Taxes and gabels are as neceſſary in the politick body, as the ſpleen is in the natural, yet in both they engender many diſeaſes; private men thinking that loſt which goes from their own privat coffers: and as patients often judge the moneys beſtowed upon Phyſicians ill imployed, after they find themſelves re-inſtated in their former health, attributing their recovery more to Nature than to his pains; So ſubjects, when they are enſtated in that peace, which the vigilancy of their Prince, aided by their taxes, hath procured for them, judge their taxes ſuperfluous: never pondring in the ſcales of prudence what advantage they reap by them (which indeed the meaner ſort who complain moſt, cannot faddom) but ruminate ſtill upon the loſſe in once paying them; yet this natural averſion they have from them, is oft ſcrued up to a greater height by the bad choice of thoſe who are by the Court deſtinated to collect

collect them, who being avaritious and odious persons, for those alwayes offer most for the farm of them, knowing by their rigidity to repay those vast sums, and so are still preferred; which incites the people to abominate those taxes more than formerly, knowing that not only they go from themselves, but likewayes go to fill the purses of these detestable miscreants; Neither is the unequall distribution of these taxes a small disadvantage to the Prince: for, as it grieves a man to pay any at all, so it grieves him yet more, that they should pay more than others; So that whilst the friends and clients of some Courtiers are spared, others must bear their burdens; and so men being alwayes prone to compute their own wrongs by the Arithmetick of comparisons, those who are wronged, judges their injuries so much the greater, that they see their neighbours totally exempted: for, albeit the Prince may satisfie his people, in telling them the true cause of such impositions in general, or hoodwink them in forging reasons where there are none; yet there is no Court-sophister so cunning as to shew a reason why some are exempted, others not; whereupon those who are extortioned, they exclaim first, and then are oft-times seconded by those to whom no wrong was done at all, who hope by these vociferations to get

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these impositions totally banished; or else do fear, lest the case of their vexed neighbours may one day become their own, seing they have no leases of these favours more than others, and which they know to be mortal, aswell as those who indulge them; but if people would advert how that twenty or thirty crowns a year, keep off either a forreign war, or prevents a civil, which would moulder away the half of their estates, if not prevented; yea, and rob the wife of her husband, and the father of his children; they would then condemn themselves, because they now condemn their Prince: and it is often seen, that those Nations flourish best, and conquer most, whose subjects are poorest, and whose treasures are fullest, the riches of subjects occasioning their luxury, and their luxury kindling a war (that which is fattest kindling alwayes soonest) whereas the riches of the publick cash are a rampart against publick invasions, and forceth strangers not to interrupt the Nationall Commerce, nor to abridge, but rather to enlarge their Priviledges.

These contemptible grievances, were the small Machines which first moved that bulkish body of the popular fury in *Lacedemon*; not against the King, but against Court-parasites, as they pretended; the mal-contents of that Nation,

Nation, who were then members of the Senate, taking occaſion of *Anaxagius* his preſent neceſſity, being engaged by a National conſent in a forreign war, which, as it tended to the repute of *Lacedemon*, ſhould have in reaſon been proſecuted upon their charges; Some thought, that theſe debates might have been eaſily reconciled: for, many (at leaſt ſome) of theſe taxes, had been granted to ſome of *Anaxagius* his predeceſſors, for their own life-time only; the ſubject thinking, that the ſecureſt way to preſerve his priviledge, and the Prince thinking it ſufficient to ſatisfie his preſent neceſſity; and conſidering that if his ſucceſſors were able, either by love, or power, to command their people, that then he might prorogate that tax for their life-time alſo; but if contrariwiſe, his ſucceſſors would be ſo ſimple, as rather to beg, than to acclaim theſe taxes as due, that then they could never expect to obtain them, albeit they had been granted as appanages of the Crown; wherefore ſeing the Senat denyed them only as due by ſucceſſion, they thought, that the King might either have paſt altogether from the ſuperfluous deſire, to derive them to poſterity, or at leaſt might have ſupereeded the proſecution of his royal prerogative till a more favourable occaſion, wherein his treaſure might be richer at home, his affairs

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in better order obroad, and the grievances of his people fewer; and till he had been more surely fixt himself in his newly mounted throne, and that for the present he might have acquiesced to a personal concession of those taxes, which they could not refuse him more than to his predecessors, seing his necessities were as (if not more) urgent than theirs. Others advised him not to passe from, but to change these taxations, in others as lucrative, and lesse odious; such as the imposition of a tenth part of all pleas and legal pursuits, as should be found to be calumniatory, and intended to vex litigiously their honest neighbours; which would be both profitable to the treasury, and pleasing to the subject; both because these taxes seem alwayes most tolerable, which are least universal, and which the subjects may evite; and which if they evite not, not the Prince who is the imposer, but the subjects who are the contraveeners are to be blamed; as also, because those taxes are for repressing of vice, and so must be in themselves good, seing they are contrary to what is evil. He was likewise desired to change all corporeally-penal Statutes unto pecunial mulcts; as the cutting off of an arm, unto so many crowns: for, by cutting off the arm, in place of satisfying the Commonwealth which is offended by the crime, the Common-

wealth is yet more wronged by augmenting the number of her beggars (such as those are, who being mutilated of their members, cannot employ them for to gain their bread) and so necessitated in charity, to aliment those, who have wronged her in malice.

There is also another mean, whereby this grievance of levying money by taxes may be averted, and that galling sore cured by an easier remedy; which is, By heightning the Crown Rents to the true avail, whereby the King's purse may be fed with what growes upon his own ground: but the Officers of State have alwayes opposed this, as an enemy to their expectations; for, if this were used, then should not Courtiers get Lands, worth five hundred pounds yearly, as if they amounted not to three hundred pounds; nor should they exchange or buy Lands from the Prince at so easie a rate, as now they do. Princes likewise, should hear the meanest grievance of the poorest subject, against Toll-masters, themselves, and not refer the cognizance of such debates to his Courtiers, who being pensioners to these money-suckers, cannot but acquit themselves as favourable Judges, where their interest is debateable: As also, by such Delegations, Customers are encouraged to fleece the poor people, who, like sheep, dare not open their mouthes, and the

Prince is robbed of the right of appellations, which ſhould be accounted one of the chief Jewels of his Crown: beſides this, many judge it expedient that the Prince ſhould, after that ſuch taxes are granted to him by the people, aſſign portions of it to thoſe to whom he is debitor; as to Ambaſſadors, to Merchants, to his Navie, &c. whereby he may ſave the expenſes of Collectors; as alſo he may obviate the importunity and avarice of Courtiers, who abſorbes it often in gifts and penſions, before the King receives it in to his coffers. Others alledge, that the Prince ſhould compel thoſe, who having farmed the cuſtoms have inriched themſelves, hereafter to be his Cuſtomers, allowing them a petty ſallary, and ſo to inform him how he may inrich himſelf with his own, as they have inriched themſelves with what is his; and in my own judgement I prefer either of theſe wayes, to that way which hath been formerly practiſed by the Lacedemonian Senate, in deputing ſome of their number to diſtribute what is granted: for, either theſe will condeſcend through complacency or fear, to follow the current of the Kings inclinations, and in that caſe are ſuperfluous, or elſe the King and Court will become their implacable enemies, in which caſe all become factious. There were many other advices furniſhed to his Majeſty, but his Courtiers

ters preſſed him not to ſuffer his Royal Prerogative to be ſo obumbrated, and that he who yeelds once ground, is alwayes followed, and is gloſſed to be of kin to a coward.

This grievance in the State, was ſeconded by many grievances in the Church; the Church and State being like the ſoul and body, whereof the one followeth alwayes the temperament of the other.

Pretended zeal is alwayes the ſtep-mother of true loyalty; and ſuch a crime as treaſon would ſeem horrid, if it were not palliated by imaginary Religion; and many Stateſmen, perpending how many Religions have been at firſt hatch't, meerly to tame wild humours, which albeit they have been known to their firſt founders to be the product of their own brains, yet have thereafter been by their poſterity imbraced as ſacred truths, and the violaters of them puniſhed as blaſphemers, do therefore conclude, that poſſibly, if not probably, theſe truths which they now profeſs, are come from the ſame mint-houſe, ſince they carry the ſame impreſſa; and therefore are meerly ſubſervient to their ſecular ends: and that ſeing they cheat others in making profeſſion of their zeal for Religion, when really they have none, nor cares for none, Why may it not be probable, that others have after the ſame way, hatch'd theſe

opinions which they and others do in a manner believe; as also these Statists see, that events ordinarily answer their expectation, and are consequential to their designs, which induceth them to believe, that providence and policy differs only as do two words: as also these two maxims, That all men have more or lesse of implicit faith which obliges them to believe what Ecclesiasticks say; and that other, That we ought not to confine Religion within the narrow boundaries of reason: I say, these two induces men oft to anchor their faith upon that which is in it self most unreasonable, and stimulates men to act many things not only without asking a reason why they should do so, but even oft-times when there are many pregnant reasons tendered them why they should not do so, and when men are once engaged in these bigot quarrels, their order is both inexprimable and irresistable; they fear not death, since they expect to be covered by the target of providence; or, if they fall under Religions Standard, they are confident that their cause will canonize them; they respect not friends, nor spare not their relations, as thinking themselves more nearly related to the gods than to any else: and thus oft-times the gods are made the patrons of rebellion, and their temples, asyles in which the wickedest offender dare sanctuary himself.

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This was one of those pretended quarrels, which both the Lacedemonians and Athenians incenſed the people by, againſt *Anaxagius*; the Nobles in both Nations, finding that the Mufties did enhance all preferments, and were beginning to ſeek reſtitution of thoſe Church-lands which had at firſt been doted to pious uſes, and which were thereafter, becauſe of the debordings of Churchmen, taken by the State, and beſtowed upon the Nobles, becauſe elſe, they had never condeſcended that old abuſes ſhould be reformed, ſeing they were ſtill diſpoſers of thoſe Church Revenues themſelves before that innovation; the Nobles therefore reſolved that they would pull away thoſe Mufties from about the Throne, pretending Religion, and intending gain; alledging that theſe were innovators, and did buſie themſelves only in State affairs.

Theſe were the main hinges of all the Lacedemonian troubles, yet they were not the ſole; for beſides theſe may be numbred the nimious emency of the Prince, and the depraved factiouſneſs of the ſubjects: As for the Prince, he was a ſuperſtitious adorer of his ſubjects repoſe, and deſired rather to have his own, than his ſubjects bloud ſpilt; and albeit it was oft remonſtrated to him, that the ſureſt way to reign, was by the ſcepter rather of power than

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of love: for power and auſterity was in his own hand, and depended upon none elſe; whereas the ſcepter of love was ſwayed by the hand of a popular affection, which was as volatile as themſelves; and by it he was rather their ſlave, than their Prince, and that his rigidity (if it were a fault) yet was but perſonal, and infected none beſides himſelf; but his clemency, was the nurſery of all thoſe enormities wherewith the Land ſwarmed; and ſeing vicious perſons ſinned not, more through fear of puniſhment, than through love to vertue, that Prince who bewrayed too much clemency, did proclaim an impunity to all vice; and that ſubjects were like a top which did run the fleetlier that it was ſometimes laſht; neither could that Prince expect to be obeyed, who puniſhed not diſobedience, notwithſtanding of all thoſe Remonſtrances made to him by his friends, and of all the dangers which were foreſeen by his prying ſpirit; yet he reſolved ſtill, rather to be good than great, and to make the hearts of his ſubjects the throne whereon he would only ſaying, *that it was the part of a ſubject to revenge, but of a King to pardon*; and ſeing the actions of predeceſſor Kings, were the regiſter of their ſucceſſors, he reſolved to learn his poſterity how to pardon; knowing that revenge and corruption would teach them too well

well how to punish; that the gods, whose vicegerents they were, gloried more in this attribute than in any else, and that the King of the Bees (which is an hierogliphick of Monarchy) wanted a sting: these were his principles, and proved his bane: and he who was mistaken in nothing else, was mistaken in this; for, albeit the gods arrogate clemency as their special attribute, yet that is because the injuries of mortals cannot reach them; whereas the rebellion of subjects can, and oft doth ruine Princes: and the omnipotent gods can at any time easily both foresee and repair those wrongs which they have suffered, yet a King and his government may receive a wound, which none will be able to cure; and he may, by the malice of his adversaries, be thrown into a ditch, out of which none can recover him: And albeit a Prince may pardon those crimes which are committed against his own person, yet he neither can nor should pardon those crimes which are perpetrated against his government and authority; which since it is not his property, and to which seing he is only administrator, he can no more delapidate, than a tutor can dispense with those who wrong his pupils estate. As to the perverseness of the subject, it was also one of the cards wherewith this fatal game was played; for, albeit at first the crime resided in few, yet

did thereafter extend it self to all; for, albeit the number of those who disaffected the Royal interest in the Senate was but small, yet those few vexed all, and perverted many of those who were at first but neuters, and those publick Conventions are like Watches, which will not go soundly if but any wheele or pin be in disorder: for as in the natural, so in the politick body, a sore in any part is able to disquiet all the other members: thus it is here; for those who were dissatisfied, did so by the pestiferous breath of their treasonable discourses, infect others, that they became now as numerous as they were formerly viperous; and at last dared to ventilate those treasonable discourses even in the Senate-house; thinking that the only way to engage the remanent members in their quarrels. *Anaxagius* challenging these discourses, and desiring the authors should be put in the claws of justice, this was refused him, so that now the cancer of jealousie did begin to spread, and one of the Senators when this debate was tabled, enveighed thus against the Kings suite.

Gentlemen, seing I am to enter the lists of this debate, I am glad I should have Justice for my Client, and you for my Judges, not meerly because I know that ye are interested (albeit that be likewise true) but because I know you

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to be both judicious, and experienced; judicious, whereby ye may know what is reasonable, and experienced, whereby ye may know what hath been the uncontroverted priviledge of this House; and albeit all the Lacedemonians were assembled, yet would I appeal by choice to your judgments, to whom I must necessarily now appeal, as being chosen by them to be their Representatives. Gentlemen, seing Liberty is that by which we are differenced from beasts, it follows necessarily, that the more free men are, the more they are elevated above a brutal humour, and the more Liberty they lose, the nearer they verge upon brutishnesse: how necessary must Freedom be to subjects, seing without it they are rather slaves than subjects; and of all the Liberty which subjects can contend for, that of debating freely before any Taxation or Law be statuted (which is our case) is the most considerable: for, seing Kings are very apt to impose and exact Taxes, without the assistance of a Law, surely they will be more rigid, when they will have the patronage of a Law to assist their rigidity, and seing after any Statute is once made, the subject is not free to controll it, it is necessary that he have some freedom indulged him in controlling it before it be statuted; and who dare use this freedom, when it is hedged-in on all sides by fear of Treason, and of Court-

 hatred?

hatred? whereby he will certainly risk, and may possibly lose both his life and fortune; and albeit the marches of subject-priviledges be already narrow, yet they will be more narrow when such precipices are the marches; for then none will dare to approach the outmost lines, fearing that fall which may prove irrecoverable; and if it shal be licite to a King (who may prove a Tyrant, for goodnesse was never entailed uninterruptedly upon any one succession) to challenge what is here debated freely, may he not alwayes forge some quarrel to pick out alternatly, those whom he perceiveth most able to counterpoint him, and so shall leave us like Wine which cannot rellish well when the spirits are once extracted; and albeit ye be all of you eminent, both for wit and experience, yet there are, and shall alwayes be some more eminent than others (for albeit all run well, yet all cannot run equally) whom if the Prince who shall then reign, do remove, their absence, and the terrour injected upon other therethrough, will certainly render this Judicatory altogether useless: Remember, Gentlemen, that ye are the Hedge, planted to defend the Garden of this Nation from all oppressory incursions; if ye be not pointed, and stick not near one another, enemies will either leap over, or break through, and especially where the design is, to steal away

the

the golden apples of the ſubjects priviledges, and ſeing your anteceſſors, have preſerved for you this freedom, as a patrimony, endeavour to derive it to your poſterity; neither do ye prove banquerouts, of what your fathers have been ſo parcimonious; and as ye all endeavour to accumulate riches for them, ſo endeavour alſo to ſecure their priviledges, without which their eſtates are of ſmall value.

This diſcourſe did ſtir up thoſe ſparkles of rancour, which lay formerly ſmothered in many of their breaſts; and they concluded, that it was both fit and juſt, to owne and intercede for thoſe who were challenged; and at laſt, finding, that they could not prorogate their ſitting themſelves, without the Kings ſpecial advice and conſent; and finding that their many and great projects could not be perioded without ſome conſiderable time, they reſolved to buy a leaſe of ſome years liberty to ſit, with the grant of a taxation; and the rather, becauſe they conſidered, that they had moſt unjuſtly irritated his Majeſty already, as alſo, that theſe Taxes would in fine be taken, if they were not given; wherupon their ſeance is continued by the King, and the taxes are immediatly exacted by their ſpecial approbation; yet ſo, that they inform the people every-where under-hand, that their aſſent was extorted from them, and

that

that ſuch a ſmall morſel would rather ſharpen than ſatisfie the appetites of the inſatiable Courtiers.

Now fear of being puniſhed in ſome, and miſinformation in others, did alienate their minds fully from their obedience; Loyalty was now accounted ſlavery, and the meaneſt act of juriſdiction, tyranny; yet buſineſſes were not ſo ripened yet, as that the leading men durſt yet appear publickly, but the prologue of this tragedie was committed to the people, who in a tumultuary way were ſent with extravagant Petitions, ſometimes againſt the Favourits, and at other times againſt the Mufties, the people being like the Sea, which the Nobles, Prieſts, and Wits, like ſo many Winds make ſtormy or calme at their pleaſure: In *Athens* the women were ordinarily imployed in ſuch expeditions, knowing that both their number and ſex would plead immunitie for them from any deſerved puniſhment. And becauſe their ſimplicity like the ſtraw could kindle ſooneſt; neither could they be repreſſed, either by harrongues or the ſword, the ordinary calmers of ſuch tempeſts, for as to reaſon they could not patient ſo long, as to hear it, nor ponder it ſo maturely, as to underſtand it; neither would any man ſtaine the luſtre of his ſword with the blood of a woman: Yet *Antophilus* the Vice-roy in

Athens,

Athens, was desired to punish the husbands of those irregular women, knowing that they instigated them to, or at least connived at their disorders; either of which was a crime which merited incarceration: as also, the husbands punishment would easily tame these reasonless creatures; Or else, to lay fast some of the plodding Nobles, whom they might keep as hostages for those heteroclite factions. But *Autophilus*, as we shall hear afterwards, favoured too much their projects, to punish their courses; for he, hating the Mufties secretly, did desire both the King and them to act what might most incense the people, and so made their own actions their burriers. The first mark at which they did shoot those darts of popular fury, was on *Basilicus*, a Lacedemonian (knowing that the way to weaken *Anaxagius*, was to waste the bloud of his principal veins) upon him they fastened the teeth of their envie, and it must be treason against the people, not to punish him as a traitour; his accusation is founded upon some excerpts gotten from one of his Majesties Secretaries; but what needs proofs, where death is once decreed? His Majesties rigidity, which could never be exerced against his enemies, must be now burrier to his friends, like an unaturall heat in the body which can consume it self, but cannot consume the meat

meat which ſhould rather be conſumed by it.

When any thing falls to pieces, it is ſurely near ruine; and when a Nation doth by faction become two, it will probably at laſt become none at all: wherefore when the Nobility doth like an hair, begin to branch it ſelf; the King, like a skilfull Barber, ſhould crop it in that place, for certainly the hair it ſelf cannot then grow longer: Factions are thoſe State-convulſions, which can hardly be cured except they be ſoon adverted to, and after the ring-leaders of factions have once engaged many innocent ſubjects in their quarrel, it is both difficult and dangerous to repreſs them; and they being the roof under which many poor innocents have retired, ye cannot pull down the roof without ſmooring thoſe who are under it.

Another great inconvenience in factions (as there is nothing convenient in them) is, That where the Standard is once erected, all the criminal and diſcontented perſons run to it, and muſt be both received and protected, both to requite their kindneſs, and to invite others, So that theſe prove not only the ſanctuaries, but even the encouragers of malefactors; and as that perſon cannot but be concluded diſtracted, who daſhes his one hand or foot againſt the other; So, that State muſt be thought demented, wherein the one half claſhes againſt the other;

other; *Lacedemon* and *Athens* joyntly, were both disjoynted now by factions in their Church, some adhering to their old rites and ceremonies, whereupon they were called *Saturnists*; others were perswaded to imbrace the new, were named *Jovists*; worshiping *Jupiter*, because they conceived him most rational, albeit not so old as *Saturn*, and who influenced most strongly upon Princes; these last, were both more zealous, and more numberous, and did at last impropriate to themselves all the Offices of the Nations, whereupon many flocked to them, making Religion a mine, out of which they expected to dig gold in abundance.

In the State of *Athens* there were likewise two factions, who like two twins struging in the womb of the Commonwealth, tortured vehemently their miserable mother; the one faction was led by *Autophilus*, a man of a profound prudence, and who had even from his youth suckt the breasts of State-education, and had so familiarized himself with its mysteries, that they were become now no wayes mystical to him; but whose misfortune it was, that his fortune could rise no higher, except it had disputed preference with the Royal Throne; and that is the unhappiness of those happily born subjects, that naturally ambition elevates them alwayes above their own level, and yet their

present

present state admits of no higher to which they can pretend, without rivalling their Prince. So ordinarily the eminentest of subjects, are born either to be fools or traitors; from which they can hardly be diverted, except some forreign imployment abroad, or formidable Prince at home, either feed or starve that genial humour: This made many alledge, that *Autophilus* did in thoughts design himself to be Prince of *Lacedemon*, intending to marry *Anaxagius* neece, and by inveighing against the Queen, to get all her children declared bastards; and his sisters other children declared rebels, by engaging them in a war against the Nation: but these projects were so improbable, and so treasonable, that none could assent thereto, but were rather construed to be forged by his enemies, than to be his own, either wishes or hopes.

The other faction was founded by *Phausebus*, a man of a deep reach, and one who might have shared in the highest imployment, if he could but have expected it patiently; but he, like many others, did spill, by drawing violently to him, what he might have had entire, if he had waited till it had been bestowed upon him willingly: Many characterized him to be a man of more wit than vertue, and of more cunning than of either, many followed him (as was said) meerly because they hated the other; so

that

that he ſtood more engaged to the others miſcarriages, than he did to his own abilities: thoſe who adhered to him, were ſuch as could ſignifie nothing without him, and yet who with his aſſiſtance were ſucceſsfull enough, yea, and too much; like ciphers, which without a figure ſignifie nothing, yet when joyned to a figure makes the figure ſignifie more than it could do alone: Some in the body of this faction acted the mouth, and were fitted for nothing elſe; others the hands, to execute what they had commanded; and ſome the feet, to run where any thing was to be acted, till at laſt theſe many parts got adjoyned to them a Noſe, which, becauſe of its bigneſſe, overſhadowed the face, and made the reſt ſeem terrible; which, as is related in *Lacedemon*, did thereafter fall by the pox; yet poſſibly theſe are but jealouſies, and not proofs which can be adduced againſt him.

Both theſe factions fomented the increaſe of the *Joviſt* faction, and were but like ſmall rivers running in to ſwell up that ocean: for, albeit they differed in their aims, yet ſeing they aimed both at the ruine of the *Saturniſts*, they concurred in that who could concur in nothing elſe; like two travellers, who albeit their dwellings, or homes, be far ſeparated, do ride together whilſt the way is the ſame; Yet the *Joviſts* favoured more *Phanoſebus* faction, both

becauſe they were moſt favoured by them, as alſo becauſe they jealouſed *Autophilus* to be too ſubtile.

Amongſt the Phanoſebiſts there was one *Oranthus*, a Gentleman whom hundreds of years cannot parallel, as if Nature needed ſo much time to bring forth ſuch an Elephantine vertue, and whereof a Nation could lodge but one, as if it were not able to bear two ſuch great burdens of worth; this Gentleman was in affection a *Joviſt*, and perſiſted ſo, but hated in the end the *Phanoſebiſts*, as perſons whoſe intereſts was their god, and whoſe godlineſſe was their gain: for, finding whom they intended to ſhare the Provinces amongſt themſelves, under pretext of regulating abuſes, and preventing inſurrections, did forſake them, becauſe he found that they had forſaken their duty, and refuſing their proffers, refuſed them alſo his aſſiſtance; thinking it Treaſon rather than Reaſon, to aſſiſt them who reſiſted their Prince, and perſiſted in their Rebellion: Yet did he alwayes love the *Joviſt* intereſts, albeit he hated ſome of their darlings, and relinquiſhed not their party, albeit he relinquiſhed their perſons; wherefore finding his danger both imminent and eminent, he poſted to *Anaxagius*, and was by him commiſſionated to command his Army in *Athens*; but before he went thither, he aſſembled

assembled his friends, and discloſed thus to them all the myſteries that had paſt.

Gentlemen, State-deſigns are like herbs, which cannot be known at their firſt ſtarting-up; and errours may be pardoned, if they be not continued; eſpecially, where the pretexts are ſo ſpecious, and the diſſimulation ſo deep: this is both our caſe, and our misfortune, and I may ſay our misfortunate caſe; we have been miſe-led by ſome, whoſe ends have been to end our loyalty, and to plot the ruine of him who hath kept them and this Nation from ruine ever hitherto; they pretend piety, but who can be ſo childiſh as to think that theſe would open ſo liberally both their veins and purſes for that in publick, for which they would not open their very mouths in private? and how can we think that thoſe who would not beſtow ſcarce a crown in charity, or an hour in prayer, clemency, and pardoning of others, which are the eſſentials of Religion, will beſtow all their time and eſtates for the maintenance of what is but ceremonial. *Gentlemen*, let us not give ſuck to theſe baſtard projects, nor credit to theſe improbable diſcourſes, but let us both condemn and reſiſt theſe intentions, let us pay our Prince the tribute of reſpect, and reſpect ſuch as will become his tributaries; they have not yet monopolized the affection of the Nation, let us en-

deavour to get them diſaffected, and let our ſwords cut the knot of ſuch plots: the deſign is ſomewhat practicable, becauſe the people cannot always be cheated; for time will decipher cheats, and ſuch vaſt projects cannot be proſecuted without vaſt expences, and many will weary of paying thoſe who are traytors, who would never weary to be traytors themſelves; for certainly, all men have, as they are men, ſome inclinations of being loyal and honeſt; and if they unpath themſelves from it, it is to follow the tract of ſome golden or gilded vice; which if they miſſe, they will preſently return: and it is impoſſible that where all ſeek, that all can find, eſpecially where there is ſo little to be found by any, and where the Grandees will endeavour to enhance all: They are likewiſe divided, and the one may help to deſtroy the other, whilſt we are endeavouring to deſtroy both. *Anaxagius*, againſt whom they war, is ſo good, and his cauſe ſo juſt, that it were an offence againſt the immortal gods to think that they will not favour him, and bleſſe it; and albeit they be numerous, and we few, yet let us not be diſcouraged; for deſperat and unjuſt exploits flouriſh alwayes moſt firſt, whilſt the actors have not time nor conveniency to reflect upon what they are doing; but at laſt when that fervour is abated, their honeſty will

encreaſe; Our cauſe is honourable, ſeing it is in defence of him who is the ſource of honour, and we ſhall finde our recompence payed us, both by our Conſciences and our King; after-ages ſhall admire our memories, and erect memorials of our loyalty; and what we do by our ſwords, ſhall be done over again by the pens of learned Hiſtorians. But to what purpoſe ſhall I enlarge my ſelf, ſeing I know you to be Gentlemen, whoſe anceſtors have been the ramperts of this Nation, and loyal ſubjects to their Prince? Is it poſſible that ye are heirs to all their eſtates, and to none of their worth? or, may ye expect obedience from your yeomen, who will not defer it to your Prince, to whom ye are tyed by many oaths, whereas they are tyed by none to you? and under whom your predeceſſours have lived hundreds of years, whereas theirs have lived under you but ſince yeſterday; Can ye be ſo rigid exacters from others, who are ſo bad payers your ſelves? Let us then hazard our lives before they be taken from us; or at leaſt, leſt we live to ſay, that we have lived too long, as having out-lived the freedom of our Nation, and ſecurity of our Prince?

All admired, and the moſt part allowed this diſcourſe, and condeſcended to liſt themſelves amongſt his followers, and to run the common

hazard with him, knowing that the hazard could be but either ſmall, or at leaſt glorious, where the Conducter was both ſo skilfull and ſo generous.

This good cauſe was followed with good ſucceſs; for, the Athenians conſidering, that the raiſing of an Army was requiſite, if not neceſſary, ſeing that which is unnatural cannot be maintained without violence, and thinking, that the only way to make themſelves formidable to their Prince (thoſe capitulations being moſt favourable which are written with the point of the ſword) and moſt fit, ſeing it would remunerate their friends and dependances, as being a mean to afford them ſalaries and employments, did raiſe a numerous Army well equipped: For horſe-courſes which had been alwayes much frequented, both out of pleaſure and policy in that Nation, had ſtored them with excellent horſes: And ſurely that Nation is happy, where trains conſiſt moſt in gallant men and able horſes, which may ſerve aſwell in war as in peace; rather than in laquies, who are both roguiſh and undiſcreet; and in coaches, which are both expenſive, effeminate and uſeleſs; and which habituate men ſo, that they can neither ride, nor ſuffer themſelves to be expoſed to the fatigues of wind or rain: that Nation was likewiſe well armed, each mans

houſe

house being an arsenal, and each arsenal able to arm numbers of men; which some keeped for pleasure, but the most part for intestine discords; for to be neighbours, and to be at variance, were alwayes joyned: Peace having thus prepared the materials, it was easie for war to arm it self, which did afterwards like the prodigal, spend totally that great stock which its predecessor had laid up for it. Neither was their Courage wanting more than Arms; for none was so niggard of his life, as to spare it at this occasion: Yet this chariot of war had other wheels besides that of courage; for, young men went out of gallantry, old men out of zeal, and both out of avarice; knowing that *Lacedemon*, where they were to march, was a rich meadow, where they might all feed abundantly, leaving their host nothing but their leanness to pay their reckoning; so that they seemed like bees to go out of their barren hive, to suck honey from the flowers of the neighbouring gardens; this was the golden whistle wherewith their cunning huntsmen called these grayhounds to the prey; and it is oft the greatness of the prize which makes the goodnesse of the cause. After these were all marched, *Oranthus* entereth the Athenian bounds, backt by none but by the Royal Commission, which made his cause good, but not

his party ſtrong; Yet at laſt ſome from all corners flocked to him, the Royal Standard being an Orator eloquent enough, to perſwade thoſe who could hear with loyal ears, and who reverenced not their eſtates as their King, thinking gold the prince of hearts as it is of mettals: It was reported by ſome, that the *Joviſts* had placed domeſtick Prieſts in each family, for the ſervice of their houſhold gods, to remark mens actions, and to convince themſelves, or at leaſt to tutor the wives, by whom they might thereafter know the husbands; and that this reſtrained ſomewhat the confluencing of the ſubjects to *Oranthus*: but theſe were rather perſonall prejudices, than true conjectures. Others alledged, that *Oranthus* pride deterred others from joyning with him, as being a perſon, who as he was in worth equalled by none, ſo who in pride ſurpaſſed all: But that likewiſe was a miſtake, for what was called in him pride, was really prudence; for he conſidered prudently, that thoſe who kept a diſtance with all, will be tempted to reveal their ſecrets to none, and will have time and convenience to canvaſſe fully what is fitteſt to be done upon every emergent; However, if this was his fault, he was happy in being tainted with no other fault but this; and his exceſs in his carriage to his equals, was compenſed

ſed with the moderation uſed by him to his inferiours; for, as they branded him with the one, ſo they could not but allow him the other: It was admirable how a body inured to much eaſe, could endure ſo much trouble: for, in ſpight of his former cuſtom, he accuſtomed himſelf to diſpenſe with what pleaſure he enjoyed formerly, ſhewing the world, that as his ſpirit was of gold, ſo his body was of braſſe, and it appeared that he had changed his body as well as his opinion; or rather, that his body reſolved rather to ſuffer the hardeſt of hardſhips, before it would ſuffer ſo rare a ſoul as his was to change its dwelling, and quit its imbracements; graſſe was his beſt bed, ſtones his ordinary pillows, and the heavens his continual cannopy; his drink was water, and his diet opportunity; his counſellors few, and his enemies many, and yet it appeared that providence kept thoſe from him, meerly to ſhew that without theſe he could conquer, and that *Oranthns* alone was ſtrong enough for theſe many.

The Senate of *Athens* reſolved to fight him before he became ſtronger, whereupon they diſpatch'd ſome Forces under the conduct of *Phanoſebus*, who was no ſooner ſeen than vanquiſh'd; as if he had come not to fight, but to render only; he himſelf whoſe leggs was armed

armed with swiftness, did run as if he had pawned his life against death, who should run fastest: After this many followed the Conquerour who would not have followed *Oranthus*, and seing fortune came to encamp with him, many came to incamp with fortune. It was thought folly in *Phanosebus*, whose strength lay mainly in his wit, to hazard in those imployments, where rather strength than wit was requisite; for, as some said, it was as unbeseeming a Statesman to act the Souldier, as it was to a Physician to practise in Law, and especially where the adversaries valour was redoubled, and that by so doing he wronged himself without wronging his enemies; for thereafter many said, that he was neither stout nor fortunate: whereas if he had stayed at home, he might have salved his repute in both, and might have kept himself as a Reserve, making his friends, after they should have been often beat without him, hope that they should conquer when he went alongst with them; and seing fortune is half play-maker in all humane actions, it is a great disadvantage for a great undertaker to be thought misfortunate: but surely his motive was, that he feared left *Oranthus* should flourish too much, and that it would be too late resisting him when he would become both more skilful, and more famous.

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This victory was seconded by many others, so that he conquered as oft as he fought; yea, rather he could not fight without conquering; all his actions were maturely deliberated, and speedily executed, and so could not be but successfull: His Army consisted partly of natives, partly of forreigners, the one whereof did emulate the other in courage, and so could not both but act gallantly, seing gallantry was their motive: The forreigners behoved to fight, knowing that else they had not any where else to refuge themselves, in having neither their own homes, nor the houses of their friends to shelter them, and would not flee because they knew not where. The natives were assured of the gallows, if they ensured not themselves by their courage; and their quarter was no pardon, but a respit from death; not a preserving them from the sword, but a reserving them for the block, that so ignominy might be put upon themselves, and terrour left upon their wel-wishers.

Many of that Nation exclaimed against the cruelty used by his Souldiers, and their other exorbitances; but these adverted not when his Army wanted pay, and so he was necessitated to allow them plunder; neither should they have so exclaimed against him upon that account, seing their relenting in coming in to

him

him did oblige him to imploy ſtrangers, whoſe enormities were the only crime of his well-diſciplined Army: neither was it ſtrange to ſee thoſe who were ſtarved in the hils and deſerts, eating oft nothing but roots, and drinking nothing but water, drink and feed ſomewhat liberally when they came where they might have it, and even exerce ſome cruelty towards thoſe who cauſed thoſe their many miſeries; however, a General may govern men, yet cannot he make men, nor alter their inclinations; and as they relate at *Athens*, never General did ſo reconcile different humours, nor govern ſo prudently raſh and impudent Souldiers, as he did; his Army was divided in factions, and oppoſed by factions, yet did ſalve the inconveniency of the one, and guard wiſe againſt the inconveniency of the other, making himſelf an arbiter when they were at variance amongſt themſelves, and a target when they were aſſaulted by their enemies.

The *Phanoſebeans* and the *Autophiliſts*, were vying all this while for precedency, the Clergy and Cities adhering to the *Phanoſebeans*, many of both being ſtipendiated by him, the Nobility and Gentry following *Autophilus*; their main aim being to repreſs the Mufties, thinking to ſtop there; but it is hard for any who tumbles down the hill of vice, to ſtop till he have

once

once run down to its root; for vice is none of those manageable horses who can be stopped in the midst of their carrier; and since man is naturally so depraved, as that he cannot abstain from what is ill; what may we expect of him when his depraved humour is fortified by these depraved habits? and many have gone aside from their way, intending presently to return, who having once strayed, were never able to return to it; and the immortal gods deal most justly with mortal men in this: for, to think that men can be good at pleasure (much more then, to think that he is able to exchange vice for vertue in an instant) is to exalt man upon the pinacle of arrogances temple; and if the event answered the expectation, besides the original depravedness of mans humour, man should likewise be invited both to be wicked, and to continue in his wickedness by this happie and successfull encouragement; neither should goodness be taken as a donative from heaven, but should be esteemed such a flower as might grow in the baddest soil upon earth.

Albeit then the *Autophilists* intended not to spin out the threed of their opposition to their Prince to such a length as the *Phanosebeans* did; yet, being once engaged, the hatred they bore some privatly-well-affected persons, and their desire to overreach the *Phanosebeans*, did oblige them

them both to act and suffer what did really run crosse to their humour.

Yet in spight of all endeavours used by the *Autophilists*, the other faction were the darlings of the *Jovist* Clergie, which *Clerus*, brother to *Autophilus*, perceiving, he resolved to defeat them with their own weapons, and to pretend as much zeal as the others could; whereupon knowing, that all extraordinary changes must be effectuated by extraordinary means, he alledgeth that he is pang'd by his conscience for his but luke-warm affection to the *Jovist* faction; and sending for some of their Grandees, he entreated them to suffer him to appear in sackcloth before the Altars; to hear sacrifice offered there for himself to atone this sin; they thinking his remorse to be heart-deep, agree to the motion; So that *Clerus* is now admitted to prostrate himself before the Altar, in the presence of many thousands, whom the extraordinarinesse of the action, as a bell, had called hither, where with all pomp and solemnity imaginable, he is absolved from that crime; and is permitted to harrangue the by-standers, whose hearts, like good ground, were soon softned by those showres of tears, which deluged from his eyes, and were perswaded that he was now, because of his piety, incantonized amongst the gods, so that now

the *Jovists* (glad to bridle the one faction with the fear of the other, and willing that they should emulate one another, hoping thereby to aggrandize their own respect) did carress both almost equally.

Rhamsebni would never imbrace any charge himself from the Senate, knowing that thereby he would be obliged to appear always himself, and to subscrive Papers, wherein the actings of these times should be preserved, and reserved as monumens of their madnesse: as also he should be necessitated thereby to remain alwayes at *Athens*, and should want the conveniency of retiring himself at inconvenient occasions, but he caused prefer these, who being his creatures, he was confident would be at his devotion.

At last *Oranibus*, oppressed by their numbers, and deserted by his money-less Souldiers, becomes their prisoner; betrayed by an ignominious rascal, who sold that priceless Gentleman to the Athenian Senate, buying with his price perpetual infamy to himself and his posterity; and is by them condemned to be hanged publickly, and his legs and arms to be fixt upon publick poles: who being brought to the Scaffold, delivered this Speech.

Gentlemen,

Gentlemen,

I Regrate not so much my own fall, as I do the fall of the Royal Standard, and that mine enemies should use my ruine as an argument to prove the goodnesse of their quarrel: I know they deck my death with their inhumane triumphs, to make death seem the more terrible to me, and my cause seem the more undesirable to others: But as for me, seing the cause for which I suffer is just, the more I suffer, the more the immortal gods and my kind prince are my debtors; and the more remarkable they make it, the more famous shall it prove to posterity. I have alwayes esteemed them happy who lye upon the brinks of times impetuous river, remarking how it glides away swiftly, bubling up bells here and there (whereof the greatest are alwayes the least durable) and dissolving them instantly, whereof two or three somtimes joyn together and shortly ruine each other; and in other places, foaming through rage and spight, that some rock or stone retards its violent course; but unhappy are those who delights too much to swim in it, and as it were by way of compliment, to run along it with its streams: yet seing happinesse consists in action, and since it is unnatural in any man, to be a willing (or at least an idle spectater of his Countries miseries (for to be

idle,

ble, is in some wayes to be Willing in things commanded by duty) I admire him most Who acts most for it, and who, like the bees, will sting him who intends either to remove or to wrong their hive. I am condemned as guilty of treason, because I obeyed my Prince, against Whom treason only can be committed; and seeing it had been treason if I had disobeyed, how can my obedience make me a traitor? I am accounted cruel, but can truly be no more reputed such, than he who endeavours With rebukes and lashes to reduce a runnagate and runaway servant to the obedience of his kind and condescending master: Neither I hope shall others be frighted by these my sufferings, seing misfortun's balls cannot hit alwayes the same mark; and I hope others shall be admitted to build that pallace to which We have only served as Quarriers; and albeit they should meet death either in the Camp, or upon a Scaffold, Why should that terrifie them? seing to die so is to die in the arms of honour, after which they may expect to have a Monument of Fame erected for them: Whereas those who put the hour-glasse of their life in the trembling hand of fear, Will oft-times have it broken unexpectedly, by a fall both dishonourable and irrecoverable.

This discourse being ended, the Executioner first hanged, and then quartered him; and the very Scaffold, dyed with his blood, seemed to blush at the cruelty of his Judges; all condemning their cruelty, and admiring his courage, so that *Sampson* like (as Christians use to say) he overcame moe at his death than he did in his life: teaching Statesmen never to execute publickly, those who are loved generally; and thus was extinguished by the puddle of faction and malice, that lamp which was kindled by the hand of providence.

Anaxagius affairs in *Lacedemon* were by this time wholly ruined; for, the specious pretext of liberty being displayed as a banner by the Senate, all the Commons rendezvouzed themselves under it; and albeit their consciences, and experience did therafter inform them sufficiently of their errour, yet fear of being punished, obliged them to continue in their crime, telling them in the ear, that albeit their cause was bad, yet their danger was inevitable.

Anaxagius own servants likewise did sing their own parts in this treasonable song; for they (as they pretended, when challenged by their friends) fore-seeing their masters ruine, which they were not able to resist, resolved rather to stand without him, than fall with him;

him; like those who having sailed long in a pretty ship, finding that she is like to split, do break away a piece off her, whereon they may come ashoare in safety. But it is no wonder to see the Devil, who cheated the judgement before the commission of the sin, cheat the conscience after it is once committed; and by such impious sophistry, defend his cheats against the just accusations of piety and duty. These miscreants did pick nightly his Majesties pockets; and send doubles of his Letters to his enemies, whereby both his plots were discovered, his friends laid open to his enemies malice, and likewise his own repute hugely tashed; for, some finding their correspondence with him, and only known (as they thought) to him, thus revealed; concluded that he behoved himself to be the revealer: And certainly, this scarred even his most loyal friends from corresponding with him, who albeit they durst not harbour such disparaging thoughts of him as that was, Yet shunned to throw themselves in that snare, wherein they saw others both catched and murdered.

Another cardinal errour in *Anaxagius*, was, That upon the tumults and insolencies of the vulgar sort in the City of *Lacedemon*, he relinquished the City, fearing that these fatal comets did animate some signal alteration: But

by his flight, he rather encreaſed their jealouſie, than evited their clamourous malice, which was ſo ſwift-footed as to purſue him where ever he went; for, in his abſence the authors of theſe ſeditions, did not now fear to be revealed, nor, when revealed, to be ſo ſharply puniſhed as formerly: Whereas if he had ſtayed at *Lacedemon*, his generous and modeſt deportment would have refuted moſt of theſe malicious and groundleſſe diſcourſes which were now openly ventilated againſt him; the City likewiſe finding, that he miſconſtrued them ſo far, as to think himſelf not ſecure whilſt amongſt them, did now joyn with the Senate, cordially advancing them money, whereby both Army and Navie was maintained, and whereby thoſe who followed *Anaxagius* were entiſed to cantone themſelves in the Senate faction; neither could the Senate command the Navie without the Navie from whom all its materials could only be expected. Whereupon a Gentleman ſaid to his Majeſty one morning, That a King was like the heart, which when it is by any unnatural motion removed from its wonted ſeat, that certainly its diſſolution muſt enſue ſhortly.

It is likewiſe firmly believed by many in that Nation, that the Senate fearing leſt the King of *Egypt*, brother to their Queen, ſhould ſend

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some auxiliary Forces against them, did by their Ambassadors buy with considerable sums *Sephander's* friendship, representing likewise covertly, that such a War would pick his Masters purse, leaving little or nothing to his friends and favourites, who otherwise might expect largely; and that it was the interest of *Egypt*, to see *Lacedemon* in such a hubbub. They likewise treated with the Commonwealth of *Corinth*, to advance them Arms, promising that they should have liberty of fishing in their Seas, without any toll: a privilege which the Corinthians feared *Anaxagius* would both question and recall.

The Sun of *Anaxagius* power was beginning to set, the Nobles, of whom his Army consisted mostly in *Lacedemon*, were, like flies, returning in the cool of the evening; and many attributed his ruine to their military disorders, and unskilfulness: for, each of them behoved to be preferred to some command in the Army, which occasioned, that those who had followed martial imployments abroad formerly, were constrained to sue for imployments from the Senate; as also the jars and emulations which were amongst themselves, destroyed the common unity, and made the Souldiery fear, that the house which had so many rents, would one day fall; and that those would prove in end

wiſeſt, who retired ſooneſt: But contrariwiſe the Senate governed their Army moſt prudently, preferring experienced Souldiers to the moſt eminent charges, and proveanting them moſt opportunely upon all occaſions; for, having the City at their devotion, it did ſuppediate them both with money, pitch, cordage, and other materials for their Fleet, and by the aſſiſtance of the Fleet they victualled their Army in all places: whereas *Anaxagius* Army deſtitute of ſuch neceſſaries, were conſtrained to prey upon the Country, and thereby loſt totally their affections. The Senate likewiſe doted their Army with all priviledges imaginable; for they licenſed the Apprentices of all Cities, and of all Trades, to ſerve in their Army, and there to fulfil thoſe years for which they were bound to their Maſters; As alſo they recompenſed with Offices in the State all ſuch as had merited well of the State in the Army, and received their lame Souldiers in hoſpitals, and penſioned ſome others who were more eminent, and erected tombs for thoſe who were killed in their ſervice; puniſhing ſeverely all who either openly or covertly promoted or favoured *Anaxagius* intereſt.

The Senate weary at laſt of being either authors or ſpectators of theſe bloudy conflicts, which hapned daily betwixt *Anaxagius* Armies

mies and theirs, resolved to patch up these differences, and to seek now by treaty what they formerly would have extorted by war; perceiving that they expended more treasure in the pursuit of their priviledges, than they could gain by them, albeit granted: and that *Anaxagins* successors would re-assume what *Anaxagins* would be obliged now to concede; which the Army perceiving, and concluding that their gain would be hereby totally drained; for the intended peace behoved to infer a disbanding of their Forces: and albeit an Act of Amnesty would lull them asleep in a promised security, yet old quarrels would be one day wakened by the malice of those, whose friends and kinsmen they have cut down; or by the avarice of Courtiers, who would endeavour to render them criminal, because their estates were opulent: Wherefore they concluded, that it was fit to possess themselves of *Anaxagins* person, that so a peace should not be concluded but at their pleasure, or at least if it were concluded, that it should be to their advantage; and that any courtesie should be conferred upon him, might be taken as a donative bestowed by them. These were the pretexts which *Antarchus*, General of the Lacedemonian Forces, used, to induce his Souldiers to an assent in this particular, but his thoughts levelled at

another mark; for he was at this time laying the foundations of his future greatneſs, a ſtructure which his ſubtility and boldneſs did afterwards rear to an unſpeakable height.

Autophilus did now finde by the deſigne broached, that he and his adherents would be ſmothered under the ruine of *Anaxagius* government, if it did once fall; and that thoſe Merculiaſts (for ſo were they termed who owned the Army, becauſe they worſhipped *Mercury*) intended to pluck up the branches of Nobility, with the root of Monarchy, did now condemn his firſt projects as diſloyal in themſelves, and, as prejudicial to his own ſubſiſtance; whereupon he addreſſeth himſelf to *Anaxagius*, and gets a Commiſſion from him to levy thirty thouſand men in *Athens*, which he effectuated accordingly; for, his faction, which was numerous in it ſelf, was ſwelled up greater by the concourſe of thoſe who affectionated *Oranthus*; and who found that *Phœnoſebus* would have maſſacred them, if they had not refuged themſelves at this Altar. But both the one and the other were animated by the horrid uſage which their Prince did meet with from the Mercurialiſts: thoſe who had been loyal formerly continuing ſo ſtill; and thoſe who had been diſloyal, thinking their zeal for him now, the only way to deprecate

his

his wrath, and satisfie their own consciences.

This Army marches, carrying alongst with it both all the warriours and warlike furniture of the Nation; and, as providence had taught that Nation formerly, that few, assisted by it, might beat many; So it taught them now, that many, when resisted by it, might be beat by few; teaching in both, that it useth numbers rather as a shadow than a sword, imploying sometimes those, lest ordinary means should altogether be neglected, and vanquishing often without these, lest ordinary means should be too much relyed upon; and least, in both, divine patience should be omitted. But these proved like the Witches, who can do ill, but cannot do good; and albeit they had raised the Devil of Rebellion, yet could they never lay him again, the heavens disdaining that any of its infant projects should de nursed by those who were once its enemies.

Phanosebus had all this while opposed this design, not but that he wished the releasment and enlargement of his Prince; but hating that he should be released by the *Autophilists*, esteeming every thing lawfull or unlawfull, accordingly as it could advance or rebute that interest. Wherefore after the *Autophilists* were marched, he levyes some inconsiderable persons, who had lyen at home, like some chaff in

the

the corner of a barn, after the wheat is all carried away. These were with much cunning tryſted to the fields, not out of any intention to fight (for if they had dreamed of that, they had never moved) but as if it had been only to recreate themſelves; yet then they were once muſtered, they muſtered all their courage in their faces, which they were neceſſitated to do, becauſe their hearts refuſed to lodge ſuch an unruly gueſt; and ſeing their breaſts were already filled with golden hopes, they judged it folly to fill them with thoughts of ſteel: thus they reſolved to conquer all, becauſe they ſaw none to be conquered; and cartelled by their eyes all who would ſwear that they had neither arms nor courage: Here ſtood one in arms, complaining that his iron coat was too ſtiffe; and beſides him ſtood his fellow, whoſe armour was armed with ruſt, which deſired to be left at home to recruit the plough as formerly, pleading exemption, as not being betwixt ſixty and ſixteen, and ſo not obliged to go to the fields, but by twenty years older than both; telling him how they had fifty years ſince hindered his fathers flight, who becauſe thereof had vowed never to bring them abroad again: and withall that the bearing armour was too weighty an imployment for a clown, but whilſt they are thus buſied, an old wife, or rather one

so old as that it could not be known whither she was a wife; complained to a Captain, that her son had stollen away from her, a thing wherein her hens hatched their eggs, which he called a steel-cap, and which was at that present upon his head; which the young Captain slighted, calling her old hagg, and telling her that they were vexed in defending her and such others from their enemies: whereat she became inraged, and commanding her old hands by a young heart, pulls him from his saddle, from which the least pull could easily have invited him, the saddle it self disdaining to serve such a childish master: The field wherein they mustered appeared a comedy, wherein cowards acted gallantry; but that gallantry was defectively monstruous, because it wanted hands, yet they seemed Basilisks, who could kill with their eyes, which seemed granades, from which they did shoot thousands of murdering looks, their mouthes were the Arsenals where they kept all their arms, yet their safety lodged in their legs, which had proven their trusty friends in many other occasions: When they were all thus convocated, the trumpet breathes them out a march, but, alas, their unexperienced horses begun to dance at such musick (where those danced best who had learned least) and did instantly send their masters

sters to the ground, as if they wished them to dance there also, seing they could not dance on horseback: their Commanders thought, that they had lighted to kisse hands with the ground their old acquaintance, with which their clowns had spent most of their time; but alas, they, poor creatures, did lie there, perswaded by fear, that they had been overthrown by their enemies, and like assaulted travellours, who throw away to the robbers their purses before they should be violently taken from them, were breathing out their souls willingly to death, fearing lest it would open another passage than their mouth to facilitate their escape. But amongst those many, who were all remarkable, there was one whom fear had marked for its own head-quarter; this fellow had gotten from his wife a linen bag, with some raw flesh, which had sealed its impressa in bloud upon the outside of the bag; which the coward perceiving in this twilight of fear, imagined that it had been tinctured with his own bloud, which occasioned his present death: here lay one opening his eyes, and presently closing them again, fearing, lest fear should wound them, if they were not armed with his eye-lids: only in this playing the gallant, that he could not endure to see either himself, or his friends wronged: over him crosse-wayes, did lie another,

ther, crossed extreamly by his own timerousnesse, crying *misericorde*, *misericorde*, imagining firmly, that his enemies was searching in his bowels where his life was hid: Not far from them was a third, who had covered his face with a mask of paleness, desiring not to be known, and hoping that none could expect to find life, where no bloud was to be seen, and had given order to his looks, to tell those who had searcht for his life, that it was gone to the other world to complain of their hard usage: yet at last, time perswaded them to believe their eyes, witnesses, which they had formerly declined as suspect; so that now they re-assembled themselves, like flies who had formerly fled from a shower, and being met, did conclude, that trumpets were unlawfull instruments, and as being musick, were to be abominated, as contrary to the rites of their Church; and determined also, that they would to convocate them, use a bell, a conceit which as it suited well with their Ecclesiastick ceremonies, so fit for such a flock of sheep: But the great debate was, what they should carry in their standard? yet at last they agreed to carry a sheep in it, to testifie the innocency of their cause, with a bell about its neck: but to testifie that their innocency was armed, they were perswaded by their General to give the sheep horns; all

things

things thus prepared, they take their horſes, and are adviſed by him to make them obſerve Lent, in not giving them fleſh for fourty dayes, as a puniſhment for diſmounting their maſters: and now theſe baſtard ſons of *Mars*, upon whom he had beſtowed rodomantade words and looks; being ready to march, they, by the help of a ſtone, mount their weak horſes, being ſadled with ſtraw, and bridled with hair, and ſeemed at every ſtep to have wagered, whether their horſes did riſe higher from the ground, or they from their ſaddles; reſembling a young Gentleman, who at his firſt ſetting to Sea, is deſerted by his feet, and toſſed by the mercileſs waves, looking on horſeback like patients on a cloſe-ſtool: thus this green fruit were flouriſhing in their march, tumbled up and down by their unskilfulneſs in horſmanſhip, like the young bud of tender branches by a gentle gale of Northern wind; the more the horſes vaulted, the nearer they clapt their ſpurs to them, but the poor beaſts who underſtood no more ſuch imbracements, than their beaſtly maſters did underſtand the Art of Horſemanſhip, did, by kicking and flinging, ſhow their diſpleaſure: whereupon a witty fellow told ſome of them, That it was no wonder that their irrational beaſts could not abide to be ſpurred cruelly by their maſters, ſeing the maſters themſelves could

could not endure (though rational) to be spurred gently to their duty by their Prince: Which observe touched them so nearly, that they vowed never to fight any till that fellow were removed; which behoved to be obeyed, albeit their General entreated them to permit him to stay, to learn them how to sit on horseback: which was refused, whereof the Gentleman seemed very glad, fearing that if ever they did engage with their enemies, they should either leave him, else he behoved to leave his courage. But before I leave this discourse, I must tell you a pretty jest of a Gentleman, who being appointed an Officer in the Army, was as dejected thereat as if they had condemned him to fight, albeit in the justest of quarrels, a punishment which he judged too great for any crime; yet home he comes, and imparts the whole matter to his wife, who entreats him not to accept it, telling him how unfit he was for that charge, having sewed out his courage to his tenants, and that his complexion was so sweet, that he would not abide to stand where blood was shed. Notwithstanding whereof, he entreated her to let him see a calf killed, which she denyed him, swearing that it would make such a noise, that few were so stout as not to tremble at it; but that to experiment his courage, she was willing to let him see a chicken mur-

murdered; yet, to satisfie his desire, he behoved to see a calf killed: so the poor beast (I mean the calf) was brought to the utter court, where the Gentleman stood beholding it, and there seeing the knife in its throat, and hearing the poor beast bellow so sadly, the compassionate Gentleman, seemed to die for comradship with it.

By this time the Athenian Army in *Lacedemon*, under the conduct of *Antiphilus*, was advanced as far as the heart of the Country, but their discipline was as bad as their courage was great: for, some by drinking, others by plundering, lost both the affection of the Lacedemonians, and their own senses, which seemed to leave them, because they were so disorderly masters, who, to satisfie their pleasures, drowned them at all occasions, and thinking *Anaxagius* sufficiently obliged by them, if they drank his health; And surely he had been so, if they had thirsted as much for Blood as for Wine, and imployed their hands as well as their cups, bestowing that health in his quarrel, which they debauched in the tavern, and which ominated to the Lacedemonians their extirpation, and deterred them from joyning with them; they intended not to fight that season, expecting that *Anaxagius* wel-wishers would adjoyn themselves as limbes to their bodie:

body: they marched slowly, and at a great distance one Brigade from another, pretending that they would not over-charge the Country by their vast numbers: but as this was their mistake, so it proved their bane; for *Autarchus* hearing of this solecism in discipline, falls upon them unexpectedly, and routs them before they heard that he was upon his march; sending the one half running back to tell the other half that they were beat; So that report routed more than he, albeit he routed all those who came in his way, and they were scattered like sheep pursued by a lion, and abandoned by their sh[illegible]erd, thinking their capitulation good enough [illegible] their life was pardoned; yet those who were together, fought so generously, as that they evidenced sufficiently, that it was rather want of officers than of courage which made their companions flee: Those who fought, were commanded by one *Miletus*, a Gentleman of a well-tempered courage, whose prodigal hands did deal death liberally, and wounds freely, till his veins denied him blood, and his arms strength, both challenging him for having already banquerrupted too much of his stock, and thus overpowered by multitudes, and fainting through excess, he becomes their prisoner; who judged themselves happy when become masters of that sword, which had ma-

ſtered them ſo oft formerly, and were over-joyed to ſee it in their own hands, which they feared ſo much whilſt it was in his.

We may perceive by this defeat, how nimious confidence is alwayes waited upon by tragick diſaſters, and how the gods diſappoint thoſe who appoint for themſelves boundleſſe honours, which they aſſure themſelves ſo of, as that they think that fate cannot rob them of them; and it is juſt that prudence minde them who will not minde it, and thinks it derogatory to their valour to fight under its colours, ſcorning deliberation as ſuperfluous, where the conqueſt is certain, and thinking it cowardiſe to doubt, where courage concludes the project infallible: this is that vice which makes youth madneſs, and one Stateſman worth twenty Souldiers, and cauſeth the look of a wiſe man conquer more than the ſword of a fool; and he who wears not his ſword in the ſheath of prudence, but keeps it alwayes naked, will doubtleſs one day cut himſelf by it; and will, when conquered, be hung up as a trophee of deliberations true worth, in fames immortal temple. Prudence is courage's eye, without which it is blinde, and ſo may be eaſily overcome by what is weaker, and will ſtumble where there is no difficulty; this was partly the cauſe of their total ruine, for they went

rather

rather to triumph than to fight; but because they did not fight, they lost the triumph.

Antarchus who had long been hovering, whether to aspire to the chief (if not the sole command) of the Nations, did now resolve to set up for it: for, he found that all the old factions had weakned one another, and would still continue so, and that by picking quarrels against the members of the Lacedemonian Senate, he had expunged those who were most loyal to *Anaxagius*, installing some of his favourites in their vice, only he found the Army planted with many who favoured excessively the Senate, as being members in both, and so eyed too narrowly his actings, and informed too opportunely anent what passed there; to remedy which, he entreats the Senate to advert how dangerous it was for the Nation, to suffer any person to command in both, whereby he might one day command both, and how superfluous it was, seing one enhanced the salaries and imployments which might entertain many, especially now when they stood in need of many servants, and stood in fear of some few masters; as also, that their charge in both was neglected by their retaining both: In order to which the Senate declares, That no person shall be member of both Senate and Army; which made many choose rather to aban-

don their offices in the Army, than in the Senate, hoping that the Army should be soon disbanded, and finding that its members were already hated by the people, and might probably be punished by the Prince; and that from the Senate they might expect a civil imployment more lucrative, and of lesse danger; and that the Army were but servants to the Senate, whose members they might cashier at pleasure, and who could never know the mysteries of what was commanded; And thus *Autarchus* became sole Arbitrator of the whole Army.

There was one thing yet wanting to settle him, which was an association with the Athenians; wherefore he goes in person thither, as if he went to root up the remainders of the *Autophilist* faction; but his intent truly was, to ensure the *Phanosebeans* to his interest, whom he knew would close with him upon his own terms, to have the *Autophilists* destroyed, whereas he feared that after *Autophilus* were once destroyed, and his faction extinguished, they would not so willingly associate with him, and here the event answered his expectation; for, at his coming to *Athens*, and his meeting with *Phanosebius*, they after some previous treaty, agreed in these Articles; That *Autophilus* who was then prisoner in *Lacedæmon*,

mon, ſhould be beheaded; and that *Phanoſe-bus*, in requital of this, ſhould deſtroy all who oppoſed the Lacedemonian Senate in *Athens*; and that none ſhould be admitted to any publick office in *Athens* who had ſerved in that war, except ſuch as the Senate of *Lacedemon* ſhould approve: this they did, fearing leſt elſe each Nobleman ſhould bring in his friends, which thoſe Athenians who were there could ſcarce hinder. This Treaty ended, *Autarchus* ſtayes with them till all uproars were ſetled, all ſuſpect perſons ſecured, and all the Judicatories filled with thoſe of *Phanoſebus* faction, and in teſtimony of their reſpects to him, they court him, feaſt him, and preſent him with ſome rich Jewels.

After *Autarchus* return to *Lacedemon*, he endeavours to weaken the Country muſters, pretending that they were too obſequious to the Nobility, and thoſe too much devoted to *Andxagius*; and albeit the continual cuſtom of *Lacedemon* might plead for their continuance, they being only at firſt inſtituted, and ſince continued to ſupply the want of Armies, could not be now either neceſſary, or conveaient, where the Senate were ſerved by a dutifull and potent Army: By which means, he obtains from the Senate, that theſe ſhould be diſcharged; Yet whilſt this was a doing, he

causeth prorogate the treaties betwixt the King and Senate, purposly that he might afford *Anaxagins* well-wishers some hope, and so keep them quiet, till his own faction were well feathered, that they might flee abroad upon their own wings.

Yet the carreer of his ambition stops not here, but he prevails with the Senate, threatning some, and alluring others, to execute *Anaphilus*; and thereafter his fury flies at so high a pitch as to stage *Anaxagins*, and after some formalities of process, O horror, or something more horrible than horror! they condemn him as a traitour, and even those who were traitors to him; and as in all furious and desperate exploits, this is no sooner intended than executed.

That fatall day being come wherein wickedness was to shew to the world its masterpiece, the Army is made to approach near the City, and those whose humour was known to be barbarous, and whose crimes were by themselves judged unpardonable, were chosen to be upon the guard, where about ten a clock *Anaxagins* comes forth upon a scaffold, which was all covered and hung with black, wearing Majesty in his looks, albeit they had devested him of its robes; his very face might have vindicated him from more probable crimes than those

those they could charge him with, and it seemed that he came rather to take up, than to lay down a Crown. After he had settled himself a little and beckened for silence, he gave the by-standers this farewell.

Amongst the many miseries wherewith miserable mans life is chequered, it is none of the least, that man should be mans torturer: but amongst these afflictions which spring to men from one anothers malice, those are most insupportable, which are caused by near relations, seing it is a double affliction both to themselves afflicted, and to be afflicted by friends, from whom else they might expect some assistance; and what stranger will not condemn him as horridly guilty, to whom his relations are willing to be bourriers? It is not the fear of death (for my life hath not been so sweet of a long time, that my death needs to prove bitter) No, it is the fear of what disorders will ensue upon my death which thus appales me; Neither would I grieve, if I judged that the one might prevent the other: but why should I not grieve, when I see that the one will occasion the other? And seing I fear that these Leeches will find the blood of a King so fat and sweet, that it will allure them to suck out greedily that of the subject;

for, since neither the priviledge of my person, nor the justnesse of my cause, was able to restrain the hand of injustice from stretching it self out against me, what subject (in none of whom either of these is to be found in a more eminent way) can expect exemption? or, if he be esteemed, he owes that more to his fortune, than his innocence; And what a misery is it to live, where both life and fortune depends upon a may-be? and to live where vertue can neither expect preferment, nor evite punishment, the one being now the price of perjury, and the other the effect of hazard: As for my crime, it is such, as the worst of Kings cannot be guilty of, seing it can only be admitted against Kings: And so, seing not any one person can be both accuser and defender, no King can be accounted a Traitour. It is true, some Lawyers do alleage, that a King, selling his Kingdom to a stranger, or betraying it to an enemy, commits Treason; but the reason in both these, is, because after he hath sold his Crown, or willing by treachery to convey it to another, he ceaseth of his own consent to be King, and so being a private person, may be guilty of that publick crime; but to sit upon the bench of Justice, and there masked with the vizard of Law, to condemn a King, is a practice never hitherto attempted by the worst

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of men, and so must be judged most horrid; for, if it had not been so, sure some one of these many Traitors (who have been both many and malicious in all ages) would have excogitated this expediency, to varnish the ugliness of their crime: for there is no evil which is judged practical by hellish persons, but histories swarm with instances of it, only this the worst of men have deferred to perpetrate, as being the worst of actions, till Justice should in the end become so old and weak, as that it was not able to defend it self against even the highest of injuries: And as to those who were my Judges, they had either no power; else if they had any, they derived it from me: for, if they condemned me as members of the Lacedemonian Senate, then they derived their authority from me, who only did establish it, and it was in obedience to my command, that the respective Counties elected them to be their Representatives: and consequently, when I was staged by them, they annulled their own authority, even then when they exerced it against me; but if they pannelled me not, as commissionated by that Senate, how could they be said to represent the Lacedemonian State, more than any other did; and so they judged me, without being constituted Judges themselves: But no Wonder to see those who neglect the

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main, slight likewise particulars. As for me, I pardon these wrongs they have done me, judging it the prerogative of a King to pardon, whereas it is the part of a subject only to revenge; which since it argues parity, suits ill with royal Majesty. Neither value I any injury they can do me; for, seing they make me exchange earth for heaven, misery for infinite felicity, I account their wrongs, favours, but I grieve for those grievous wrongs which I fear will be exercised to you-wards; for, seing happinesse consisteth in being vertuous, and since patience is one of the cardinal vertues, I can in being patient without their permission make my self happy in spight of their malice; for surely, since the gods will remunerate men according to the pains taken in their service (a piece of justice which the most unjust among men could hardly decline) Certainly, there is no vertue can expect a greater reward than patience, seing there is no vertue which toils so much for it: Neither is there any vertue which is not acted in acting patience; for, in not grieving too much, we act temperance; in resisting the assaults of rage, we evidence true fortitude; and in submitting to the heavenly powers, we manifest our justice: but my soul is troubled, at the trouble which I fear is a preparing against you; and as the preserva-

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tion of your priviledges was my main care whilst I lived (esteeming the repose of the subject the only patrimony of the Prince) so now, nothing vexes me more at my death, than to foresee how these miscreants will glut their malice with your blood, and their avarice with your estates; for, how can these love other mens children, who have murthered their own father? and how can they fear murder, who are guilty of parricide? Yet be not totally discouraged; for certainly, those who cannot suffer a superiour in the beginning, will not in the end suffer a competitor; and this Scepter which they have screwed out of my hand, will prove a bone, for which these mastiffs will one day fight amongst themselves; and after that this Land hath raged in this feaver of rebellion for some space, it will at last recall its banished judgement, and judge it expedient to call home its banished Prince: and I am confident, that this disaster shall prove to my family but like a potion of physick, which may procure some sickness at first, but will perpetuate its health for the future; for when ye ponder how ye owe the conquest of your sweet Country to the courage of my Ancestors, who without them durst never have attempted it; and how ye owe your pure Religion to their zeal, without whom none of you would have dared its

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Reformation; as likewise, how hundreds, yea thousands of years, joyned to the experience of your antcestors, may be adduced as Witnesses to depone in its favours, when ye advert how your Taxes and Gabels will augment, and your Justice diminish daily; when you see your streets dyed with bloud, and your faces with paleness, oppression your Legislatour, and pride and violence the executors of these Laws, then your consciences will upbraide you with your defection, and torture you for your injustice.

After this discourse was ended, the Executioner (acknowledging the wickedness of his imployment by the masking of his face) did end his unparallel'd life.

Pity it was, to behold how pity by its iron mace of sorrow broke the hearts of the beholders; for not a face there was scarleted by one drop of bloud, as if all their bloud had been transubstantiate in water, to suppeditate tears to their prodigal eyes, which stood like clouds, first darkned with sorrow, and thereafter distilling in showres of tears, which did trickle down, as if they would bury themselves also in that ground wherein his princely body was to be intombed; neither was those eyes judged fit to behold heaven, who had not first washen themselves with tears shed for him;

or,

if any weeped not, it was, because they resembled those vessels which are so full, that they can drop none; or else, because their souls sick of an appoplexy of grief, had forsaulted all its senses and faculties; but amongst many others, there was one, whom grief had enraged, and whom rage had so grieved, that retiring to his chamber, he quivered out these dolfull notes.

'O distracted heart! why borroweſt thou 'not wings from diſpair to flee after thy peer-'leſſe Prince? if thou ſtay in the dark dungeon 'of my cloudy breaſt, thou ſhalt be fed with 'ſorrow and drowned with tears. O ſuper-'nal powers! (if I may call you powers who 'ſuffer your ſelves to be overpowered by in-'juſtice) muſt we term you both good, and 'gods, ſeing ye permit ſuch innocent ſouls to be 'baſted upon earth by violence and oppreſſi-'on? is it not enough, that ye ſhould ſend us 'a barren and heavie age of iron, but that ye 'muſt likewiſe edge it with ſteel, that it may 'the better cut to pieces our grieved ſouls? 'Was not the treaſure of mans miſery great 'enough before, but that ye behoved to aug-'ment it with their new-coined afflictions? O 'earth! why ſwallow ye not ſuch miſcreants? 'is it, becauſe ye fear to contaminate your pure 'bowels with ſuch contagious carcaſſes? if ſo,

'vomit up your flames of fire, to cleanse your 'surface of that peſt. O heavens, ye are moſt 'wronged! wherefore the puniſhment belongs 'to you; ſcorn ye to be bourriers to ſuch vile 'perſons: if ſo, commiſſionate frogs and ſer-'pents to devour them. O *Pluto*, why re-'calleſt thou not thy brethren? and hell, why 'ſuffer ye your vice-gerents alwayes to roam 'abroad? is it becauſe ye fear that they would 'extinguiſh your flames with their fruitleſs 'tears? or is it, becauſe ye fear that they would 'deſerve your ſcepter better than your ſelf, as 'being more expert in the art of wickedneſſe 'than ye are? or, intend ye that they live up-'on earth to the end they may imbitter the 'lives of thoſe who are in it? With that he 'riſes all in fury and cryes,

Up Lacedemon, *arm thy ſelf with rage,*
And all thoſe miſcreants baniſh from the ſtage;
Leſt neighbouring Nations, with the finger of ſcorn,
Point out that Roſe that chang'd to a Thorn.

A Roſe is the Arms of Lacedemon.

After this he would have killed himſelf, but prudence whiſpered him in the ear, that it was fitter to live and ſee the fatal period of thoſe

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regicides; to which resolution he acquiesced, washing his hands in innocencie with his streams of tears.

The heavens likewise gloomed at what past, and *Phœbus* looking sullen and posting by, seemed to bestow no more light upon *Lacedæmon* than he glanced to them over his shoulder, disdaining to look streight to those, who were not streight themselves, and the clouds keeping up their rain, darkned the face of heaven, either unwilling to fatten the earth, which was by its fruits to fatten those Traitours; or fearing to let its drops fall in a Country where Kings were murthered; the air likewise (each atome whereof seemed swell'd with rage) because so grosse, as that the grosseſt lungs could not breath it, nor the sharpest eye pierce it. Thus Nature seemed to clothe all her houshold in mourning for the losse of her dearest darling, and she became enraged at these villains, for breaking that Tableau which she had distinated as a remembrance of her exquisit skill to all ages.

Theopemptus, eldest son to *Anaxagius*, succeeded to him, a Gentleman of a noble spirit, and well limb'd eloquence, who knew well by the bridle of cunning, to govern the fierce monster of popular fury, and whose *genius* (quadrant-like) was able to measure the height

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of the highest imployment to which it was applyed, and who by the art of patience, could make the rarest flowers of vertue and generosity, grow in the cold and barren soil of affliction, which did continually yeeld so abundantly the seeds of precepts and example, as that thereby in short time he stored therewith the gardens both of Court and Country, which was formerly judged impossible, because of the largeness of the one, and weedines of the other: yet providence judged fit to enamel this golden spirit with the black colour of adversity, giving him an opportunity thereby to evidence, that chance did not share with him in his vertue, but that he could be vertuous, not only without the assistance, but even in spight of the resistance of that blind (though ordinary) helper: or, if chance played even in his game, it was because it knew none could be a loser who was associated to such a gamester: and so, that to which all thers were debtors, was a debtor to him; who thought it more princely to give, than to receive. The Synod had pained themselves oft, to draw him to be their Leader, thinking it easie to perswade a young Prince to be an absolute King, and fore-seeing that he would be very helpfull to them, seing the sons presence would impatron their defection from the father; and seing

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the father behoved either to condescend to their overtures, fearing lest the people might uphold the Crown upon his tender head, which was not yet strong enough to bear it; else, if that framed not according to their wishes, they might keep the son, as an hostage for the fathers obedience, intending to cut him off how soon the father cut off their hopes: these were the endeavours of wicked *Autarchus*, who as he was wicked in this, so was blind in not perceiving that providence perceived his bloudy designs.

The Mercurialists, who had a long time peddled under the Jovists, did now begin to trade for themselves, these were persons whose zeal was so hot, as that it burnt their charity, and whose charity was so cold as that it did frieze their natural affection, interesting themselves in all businesses, and busying themselves with all interests; who sighed not so much out of piety (albeit that was pretended) as because they saw their faction crossed, or themselves not advanced; and whose tears gushed out, fearing that if they stayed within, they should be contaminated by their pestiferous breasts, which the dullest of men might by the breath of their words know to be infected: these had in their hearts abjured their Prince, and perjured themselves (perjuring themselves in so

far as they had abjured their Prince) and by tolerating all ſects, and flagitious perſons, had almoſt poſſeſſed all the Offices of the Army; and who were perſwaded to deſert the Joviſt faction, when they reſolved to deſert their Prince, knowing that theſe two juſtled one againſt the other, whereupon they proclaim immunity to all crimes, providing the criminals be willing to aſſociate with them in the crime of treaſon, when any thing was to be agitated in the Senate, they ſent abroad thoſe members who were of the Joviſt faction, imploying them either in levying men or monies in the Country, or in tranſactions of ſmall importance up and down the City, and under pretext of guarding the Senate; they placed alwayes guards of their own cabel (for all the Souldiers followed their principles, as thoſe which licenſed them moſt to ſatisfie their own irrational appetites) and by that means hindred all the Senators, who were not of their judgment, from entring to give their judgments in ſubjects debatable; and this cheat they uſed when *Anaxagius* was declared by the Senate guilty of treaſon, as we related formerly; yea, at that time they cauſed ſome of the Guards call them out of the Houſe, pretending ſome particulars with them, whom when they came they pulled away, not ſuffering them to enter till the debate

bate was ended, and hurrying away others to prison, alledging an order from the Senate for what they did, which none durst challenge, seing they dared once to alledge it: But after *Anaxagins* death, all the Jovist faction removed themselves, abhorring by their presence to authorise such illegal actings: as also *Cyrus* Generall of the Army, resigned his batton, finding that *Antarchus* endeavoured both to defame and ruine him in the Army.

Meetings amongst subjects have alwayes been esteemed unmeet by the Prince, as being the nests wherein the Cockatrices of Rebellion are oft hatcht; and seing in them treasonable projects are oft, at least may be easily ventilated, the Prince hath reason to advert to them, and may justly prohibite them: for, since they resemble Incorporations, they should aswell as those be authorized by his permission, but especially such Conventicles as dare not admit light to be a member; wherfore Law justly presumes that to be done illegally which is done secretly: for, if the actors might avow publickly their meetings, it is not probable that they would be at the pains to hunt for privacies, especially, seing ambition prompts the least vain amongst men, to act what they think allowable before witnesses: In these Conventicles all the cheats of that faction were hatched;

for, whilſt they perſwaded men that they were ſacrificing at theſe times to the immortal gods, they were really but borrowing the ſeal of devotion, that they might affix it to the forged writs of their own capricious and rebellious fancies, and were afterwards inhibited by *Antarchus*, when ſole Governour; who knowing beſt by what means he had cheated the people himſelf, knew beſt how to cloſe thoſe back-paſſages upon others; and who by condemning it in others, acknowledge it damnable in himſelf.

The Athenians perceived now their errour, in believing the Lacedemonian Senate; and *Phanoſebus* did now conclude, that ſince *Autophilus* and *Oranthus* were removed, he would monopolize his Princes affection; wherefore he moves the Senate of *Athens* to ſend to *Corinth*, where their Prince lived in exile, to bring him home, which is done inſtantly, and *Theopemptus* is brought home privatly, leſt the Lacedemonian Fleet ſhould have enſnared him at Sea: but all who had ſerved *Oranthus*, or ſtuck by *Autophilus*, were baniſhed from Court, and *Theopemptus* is neceſſitated to ſubmit to all the determinations of the Phanoſebean faction, who vex him daily with new ſuits, and fill his Court with new favourites, whoſe clowniſhneſſe diſſatisfied his noble and courtly

courtly ſpirit; and whoſe ignorance tortured his accute wit and vaſt experience: all affairs were chewed by the rotten teeth of theſe dolts, who determined all things in their private concluves before they came to the Council-table, ſtudying rather how to croſſe, than how to ſerve their Prince; yet ſhunned that wiſe Prince, either to offend them, or to ſeem to be offended at them; for albeit he was ſo judicious, as to diſcern their follies, yet was he ſo prudent as to diſſemble his reſentments, knowing that cheats are like flowers and herbs, which are beſt diſcerned when they flouriſh moſt, and moſt hated when beſt diſcerned.

The Lacedemonian Senate, hearing that the Athenians had refuged *Theopemptus*, reſolved to ſend an Army againſt them, under the conduct of *Antarchus*, who aſſured the Senate that he was confident of many friends there, and their factiouſneſs would prove his intimate well-wiſher; as alſo, that it was ſureſt game to fight *Theopemptus* in *Athens*, leſt if he marched into *Lacedemon*, his Army might prove like a ball of ſnow, which the further it rouls, grows alwayes the greater; and that poſſibly the command of a King, joyned to his diligence, might piece up thoſe differences, which did like wedges, for the preſent, cleave aſſunder that rent Nation. Beſides theſe, *Antarchus*

tarchus design was, to engage further the Lacedemonian Senate in that rebellious quarrel, and to imbrew so their hands in the Blood-Royal, as that no capitulation might be able to wash it off; and by this new imployment, to acquire new respect to himself from the Army, and to render the Army necessary in the Commonwealth, fearing lest they should come to want respect, if they come once to want imployment. He marcheth to *Athens* with a well equipaged and long-experienced Army; having exact intelligence from his Army of all that passed there. The Phanosebeans who only commanded both Church and State, made head against him, but their Army was so misgovern'd by a Committee from whom they received all their Orders, that *Antarchus* needed none to conquer them besides their own unskilfulness and confusion. Sometimes in matters of greatest expedition, they could not be convocated, and when they were assembled, their opinions fought each one against another, whilst all should have imployed themselves in fighting against the common enemy: thus they continued to distract that poor Nation by their distracted fancies, till at last *Antarchus* falls upon their Camp privately, and cuts them all to pieces.

That old Army being beat, a new Army is ordered

ordered to be levied; and now *Cletus* who ſucceeded to his brother *Autophilus*, gains to his party, ſome of thoſe who owned *Phanoſebus* intereſt formerly, and by their aſſiſtance obtains (after many and long debates at the Council-table) that all thoſe who had followed *Autophilus* and *Oranthus* faction, ſhould be re-admitted to their old charge, and admitted in others then vacant, alledging, that elſe the Counties who were much enclined their way, would never engage cordially in his Majeſties quarrel; for, who would be ſo mad as to fight in that Army, where they feared their own Commanders more than their enemies; or, who would ſtrengthen that Army by new Levies, who would be imployed to aſſiſt their inveterate enemies at home, after they were once victorious abroad? Adding, that who could hinder any man to quench that fire which was burning his own houſe? or, who could hinder a ſon to defend his mother?

The Phanoſebeans finding themſelves beat from all theſe bulwarks, did at laſt retire (as their cuſtom was) to the Citadel of Religion, alledging that their conſciences could not allow them to aſſociat themſelves to thoſe, whoſe ſins would prove like ſo many boſome enemies; and that to contract friendſhip with ſuch, was to declare war againſt the immortal gods: yet

Theopemptus had ſo cunningly inſinuated himſelf with the Joviſt Prieſts, that the greateſt and wiſeſt part of them, did not only tolerate, but likewiſe approve that aſſociation, by which the Phanoſebeans became enraged, and devoted themſelves to the Lacedemonian faction, albeit many thought that *Phanoſebus* ſelf continued loyal.

Cletus (a ſingularly well accompliſht Gentleman) became by this means *Theopemptus* darling, and promotes exceedingly their new Levies, ſo that in a ſhort ſpace an excellent Army is drawn to the fields; yet they were ſo wearied by delayes, and ſtarved with hunger by the Phanoſebean Officers, that many dropt away, being near home, and many were affamiſhed; occaſions of fighting were neglected, and the loyalleſt perſons ſent upon deſperat exploits: which *Theopemptus* perceiving, and fearing that the continuance of this evil ſhould prove an irremediable evil in the end, reſolved to march to *Lacedemon*, having aſſurance from ſome, and well-grounded hopes from others in that Nation, that they would aſſiſt him: but at his entry, the Athenians, who wanted pay, and feared both the tediouſneſs of the journy, and treachery of their Officers, did like Northern Ice, drop away before the Southern Sun, and were at laſt overtaken by *Antarchus*

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(to whom those fresh forces whom he left behind did joyn incontinently) and so did dissipate that poor handfull, whom the tediousness of the journey had left alive; yet in spight of all enquiry, providence so mudded the eyes of those who enquired after him, that he escaped their hands, and blows a gentle gale out of its mouth, which conveys him over to *Corinth*.

Antarchus hoises up now the sails of his ambition, which were instantly filled with the smiling gales of success, and placing confidence at the helm, steers streight for the haven of Supremacie. He marries his daughters to the most eminent Officers of the Army, and diggs deeply in the secrets of the wives, that he might learn the secrets of the husbands: he bribes the Astrologues to foretel his conquests, making his wishes the heavenly houses by which they foretold his successe, and instigates a great many Enthusiastick persons to prophesie his happiness, authorizing themselves by revelations, by which means he animates his own, and terrifies his adversaries, wringing new pay and priviledges to the Army from the Senate, by which he both fortifies the Army, and brings a masse of *odium* upon the Senate.

The door whereby he was to enter Supremacies parlour, was now bolted by no other bar,

bar, than by his jealousie of *Anarchus* interest in the Army; who in all this war being his colleague, he feared he might become his competitor; wherefore he perswaded him, to suit for the Government of the Isle of *Patmos*, and perswaded him, that if he would lay down his charge in the Lacedemonian Army, that he would procure it for him from the Lacedemonian Senate; for in the present scarsity of Offices, none could enjoy two at once, especially of two so eminent as those were: *Anarchus* imbraces the proffer, choosing rather to be first in the Army of *Patmos*, then second in the Army of *Lacedemon*, and demits his charge, which he no sooner demits, than the Senate by *Antarchus* instigation, presently accepts, and thereafter slights him; whereupon he is constrained to retire home, byting his lip because he had condescended to that unfortunate transaction.

The stage being thus cleared of all incumbrances, *Antarchus* begins to act his chief scene, and endeavoureth to irritate the Army against the Senate; which he might the more easily effectuate, by reason that the Senate did now begin to discover his roguery, and the Armies tyranny, and were endeavouring to reduce some of their Regiments, and affront some of their Officers; which *Antarchus* adverting to, ordered all the nearest lying Regiments to

march up unexpectedly to the City; and coming one morning to the Court of the Palace where the Senate did then sit, he closes the gate, lest any of the number should escape; and turning him to the Souldiery, opening his mind thus to them.

'Fellow Souldiers, your bleeding wounds 'and wounded bodies, deserve better requital 'from this Senate than frowns or threats; and 'albeit ye be not actually in service against 'their enemies, yet that is no more a reason 'why ye should not be paid and cherished as 'formerly, than a Mariner who hath served 'his Master in a storm at Sea, should be shaken 'off and refused maintenance when he comes 'a shoar: Ye have abandoned your houses, 'and renounced your trades, that ye might 'make their Army your house, and their ser-'vice your trade: And must these, in whose 'hands ye have put the sword, take your 'swords from you, and ruine you after that 'ye have ruined their enemies? What may 'this Nation expect from these Masters, who 'refuse maintenance to the best and loyallest of 'their servants? and seing they disoblige us so 'much, who have so much obliged them, what 'shall the rest of the Nation expect, who have 'never obliged them at all? And may we not 'see that their quarrel against us, is our just

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"pay, which otherwiſe they might coffer up "themſelves? What ſhall the world ſay of us, "if that after we have baniſht Monarchy, we "eſtabliſh Tyranny? and to counterpoiſe the "antiquity of the former Government, ſhould "not we endeavour to evidence as much wiſ-"dom and moderation in this, which we are to "eſtabliſh, as the former could alledge anti-"quity or preſcription? Remember that cou-"rage and prudence have ſo ſtrict an alliance, "that valour without prudence, is no valour, "but rather temerity: wherefore if ye ſhew "not prudence after theſe many victories, "wherewith fame hath crowned you as with "ſo many lawrels, your former victories will "be attributed either to blind chance, or to "your enemies imprudence; and how can ye "be termed prudent, if ye ſuffer your ſelves to "be trampled upon by the feet of Tyranny? "Wherefore make the world witneſſes of your "gallantry, in refuſing to ſerve thoſe, who "could neither prize nor reward your ſervices, "and ſettle in your own perſons that Govern-"ment which ye have ſuffered ſo much for.

All condeſcended to this overture, and *Autarchus* diſmiſſes that ignorant rabble, who had formerly by his aſſiſtance thrown out thoſe worthy patriots, who had been their former colleagues, and by this means, he who had been

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in appearence so much an enemy to Arbitrary Government in the person of *Theopemptus*, became an affecter of it in his own; and was declared by the Army Governour of *Lacedemon* and *Athens* in this *interim*; promising to render up his power to the first Senate which should be legally conveened, by the Authority of the People; Proclamations are immediatly issued out, to remonstrate to the People the reasons of raising the Senate, and of establishing the Government for the *interim* in the person of *Autarchus*: but both these actions were so black that they could receive no other tincture, and the faces of their cheats so large that no vizard could be found big enough to cover them.

Autarchus endeavours to retain by cheats, that power which he had gotten by force; and because he perceived that the Church had been an occasion of many great alterations in the State formerly, by reason that the Ecclesiasticks debated every thing, and retarded most of what was resolved by the State; he therefore resolves to moddel such an Ecclesiastick Government, as might wholly be subordinate to the Civil; for which cause amongst those many Religions which were at that time professed in *Lacedemon*, he chooses one, which allow no publick Conventions amongst Ecclesiasticks;

which

which being once ſetled, he ſets himſelf to cruſh the faction of *Theopemptus*, which he doth by inhibiting all publick Conventions, wherein mutinies might be hatched, ſuch as horſe-matches, feaſtivals, &c. he carreſſes ſome of all factions, ſhewing thereby that all might, if they pleaſed, bring favour; and ſupports the weakeſt faction, that ſo it might by his aſſiſtance counterpoiſe the other, knowing that by theſe, all joynt Inſurrections would be retarded, and that the one in *odium* of the other, would unſeale one anothers myſteries, and countermine one anothers projects: He diſarmed the people, whereby he both diſabled them to act any thing to his prejudice for the preſent, and weaned their ſpirits from all martial imployments for the future; and likewiſe filling his own Arſenal richly, he made himſelf ſeem terrible to all that wiſht his ruine. Being thus ſecured againſt foreign Incurſions, he endeavours to ſecure himſelf againſt inteſtine broils; leſt elſe he might prove like to one of thoſe theeves, who leaves their own door open whilſt they go abroad to ſteal from their neighbours; to obviate which, he imploys the moſt eminent amongſt the Officers, as Counſellors of State; both, leſt they ſhould repine at his being the ſole Arbitrator in all affairs, and that they might bear an equal ſhare in the *odium* of

what

whst was done by him to displease the people; yet lest they should twist themselves too far in the Government, he appointed alwayes some festival dayes of worship for the gods, wherewith to busie them, whilst he himself is busied in dispatching matters of the greatest moment; and lest those who were Governours of Cities, and Countries, should insinuate themselves too far in the affection either of Soldiers or Countrymen, he transplanted them oft from one place to another; and to prevent the idleness of the Soldiers, (which might have given them both leisure and opportunity to fall by th'ears amongst themselves) as also to have some pretext to levie moneys from the people (which poor people he fleeced like a sheep at his pleasure) he warred continually against some neighbouring Prince, buying to himself repute with the bloud of the Souldiers, and money of the people.

Amongst his many other State-sophismes, this was one most remarkable, because oft reiterated. When *Antarchus* had notice given him by his Spies, of any Royallist who had more avarice than money, and who could be no longer honest, than he was rich; he presently sent for them, and after he had convinced them, that he was master of their life and fortunes; and of their folly in adhering so

pertinaciously to *Theopemptus* faction, he profered them considerable sums to owne his interest; and to seem to draw a faction for *Theopemptus*, pretending Commissions for that effect, and getting a great many hands to subscrive some Remonstrance, and especially the hands of those whom he suspected to be loyal, or knew to be rich: which being gotten, that he should acquaint him with the Rendevouze appointed, or suffer himself and the Papers to be apprehended by some of the Souldiery: by which means he rid himself of the most eminent, and enriched his treasury by the alledged treason of his most considerable enemies, and made his own wit to be admired, and brought his adversaries to that passe, that they could not trust one another.

Another stratagem which he used to ensnare that generous Prince, was this: He had notice given him of one called *Asebus*, whose poverty behoved to have some bone to gnaw upon, albeit he should have drawn it out of the devils side; him *Autarchus* sent for, hearing that he was an Agent for the Royal faction, and after many allurements (it being easie to perswade where avarice opens the ear, and necessity plays the Oratour) he prevails with him to go to *Theopemptus*, and carry alongst with him six thousand crowns, and assure him of the like sum yearly,

yearly, in penſion from ſome friends in *Lacedæmon* (whoſe purſes loyal compaſſion had opened) *Theopemptus* deſires to know their names; but *Aſebus* pretended that he was ſworn not to tell that, wherewith he reſts ſatisfied; but perſwades himſelf that the ſenders were his friends, and that *Aſebus* was a confident of theirs, elſe they had never truſted him, and a friend of his, elſe he had never undertaken the imployment; and thus he acquaints him with all his deſigns, which the other no ſooner knows than he reveals them to *Antarchus*. Yet the gods (who are not idle ſpectators, but juſt judges of mens knavery) deciphers him at laſt; for having one day ſeen ſome diſpatches which were ſent to *Lacedæmon* by *Theopemptus*, he acquaints *Antarchus*, who apprehends and executes the Gentlemen who were entruſted: whereat *Theopemptus* extreamly enraged, accuſes a Nobleman, who had only ſeen thoſe Letters beſides *Aſebus*, the Nobleman vindicates himſelf, but not being believed by his Prince, he runs in fury to *Aſebus* his Cabinet, and there finding ſome Letters of correſpondence from *Antarchus* to him, he cauſeth him to be preſently apprehended.

Amidſt theſe triumphs, triumphing death cuts his treacherous dayes, and hurries him to

eternal torment, who tormented others here; And thus died the moſt hatefull Tyrant who ever lived, leaving behind him a ſon, in whoſe ſimplicity the gods puniſhed the fathers cheating prudence; this was that *Ephemerus* of whom I ſpoke formerly, who being nominated by his father his ſucceſſor, was admitted by the Souldiery, not ſo much out of any reſpect they bore him, as fearing that if the charge were declared vacant, emulation ſhould cut the throat of their quiet. It was thought that *Ephemerus* (finding his own inſufficiency) reſolved to recal *Theopemptus*, but his deſign was choaked by timorouſneſs, fearing leaſt the Army perceiving his deſign, ſhould ruine him, and diſappoint his project: Others thought, that his enemies uſed only this, as an argument to perſwade the Army to relinquiſh him, as they did afterwards. However, he was induced by ſome who favoured the Royal faction, eſpecially by *Monus* General of the Athenian Forces, to convocate a Senate, whereby they expected to eſtabliſh Monarchy. *Anarchus* all this while, like a boyling liquor could not contain himſelf in a private condition, without running over, and like the children, choſe rather to be burnt in the ſunſhine of a publick imployment, than ſtay in the ſhade of privacy; wherefore he deals with ſome Officers to recall him, and entering

tering in a confederacy among themselves, they deal with *Morus* General of the Lacedemonian Forces, to concur with them in perswading *Ephemerus* to set the Senate a packing; which *Morus* (poor fool) assents to, and whereof *Ephemerus* is simply perswaded, the one induced by the glory of governing the Army, who was to govern all; and the other terrified by fear, concluding that the Army would assume by force, what was denyed in favour. Thus we see glory makes men too credulous, because it ponders danger too little; and fear makes men too credulous, because it ponders danger too much; the one not seeing what is, and the other seeing more than is: which are the two ordinary diseases both in the eyes of body and mind. And as in things corporeal, so also in spiritual productions, we see monsters both in defect and excesse engendred; prudence missing its mark in the one, as nature misseth hers in the other: for, as hot-spurr'd ambition will not suffer prudence to stand to hear its errand; so leaden-footed fear suffers the occasion to slip before it brings prudence up to the place where it should act; and as one who runneth can never see any object which he posts by exactly; so one may dull his sight after such a fashion in looking too long upon one object, that he may come to see nothing,

because he hath looked too much: And premeditation is like the fire, whose flames shew equally little light at first when it is kindled, and at last when it hath burnt too long.

But *Ephemerus* was hugely misled by his own folly in this (fear being alwayes like a mist, which makes the object appear greater than it is) for, seing there are only two wayes, either to acquire or retain Supremacy, the one by a pretended authority, such as the Senate was; and the other by irresistable force, such as the Army was: and since he was confident that *Anarchus* had debauch'd the Army from his obedience, he should never have abandoned the Senate. Neither did *Morus* evidence lesse folly in colluding with *Anarchus*, for he might have seen (if the eyes of his reason had been open) that since *Anarchus* was able to dissolve the Senate by the assistance of the Army, that he might in time by their assistance ruine him far more easily, who was but a single person; and seing many of those who commanded, had been under *Anarchus* his charge, when they were *Morus* his competitors and equals, he might have concluded that they would far more willingly obey an old master, than one but late equal; as also, that the Souldiery who had been victorious under his conduct (and so were confident of his courage and prudence) would

more

more cordially follow him than any else; and by *Anarchus* eying him as his competitor, *Morus* might have feared to take him in to be his colleague. No sooner is the Senate dissolved, than the Army establishes that old Senate which *Anarchus* had at first dissolved; for seing they found that the Nation could not be satisfied without a Senate, they resolved to establish that wherein many of themselves were members, and whom because of their paucity they might easily command. Yet many judged that they recalled these fools, not out of any affection, but meerly because they were not able themselves to settle their own differences in so short a time; which conjecture was approven by the event: for, these Officers of the Army, finding that the Senate consulted them not in all particulars, nor called them to fill up the vacant places which were many amongst them, did endeavour to re-assume that power with which they had invested those ingrate fellows formerly; who look'd upon their restorers, as if they had only been their servants, which they perceiving, ordered the cashiering of these daring Officers, and especially of *Morus* and *Anarchus*; but being hated by the people, as those Leeches who had suckt the Blood Royal, and as those burriers who had strangled the tranquillity of the Nation, and

being jealouſed by the Army, as the perſons who endeavoured to wreſt the power out of their hands, they were turned out by *Anarchus*, and the whole power was retained by the Army; who reſolved to ſubject themſelves to none, and to make all ſubjects to them: Hereupon *Monus*, whom the late Senate eying as a Royaliſt, had called to bear charge in *Lacedemon*, intending really to have laid him faſt by the heels, did refuſe alwayes, pretending that he was bound by promiſe to the Army of *Athens*, not to remove thence till they were compleatly ſatisfied of their Arrears; whereby he found a pretext to excuſe his ſtay (ſeing he knew that they could not advance ſo much money) and endeared himſelf to the Souldiery, and did fully engage them to him; and now perceiving, that the Commonwealth would one day periſh by their convulſion fits of ſchiſm, to which it was ſo ſubject; and knowing by its change of colour, that it did begin to faint, reſolved to lay hold on this occaſion, and to purge away theſe malignant humours out of the body of the State, whilſt they were thus commoved; wherefore he declareth War againſt the Council, becauſe they had baniſht the Senate; yet covertly he hated the Senate as much as them, but reſolved by helping the weakeſt, and by ruining the Army, to re-eſtabliſh *Theo-*

emptus: for effectuating whereof he cashiers instantly all such in his Army, as he feared did encline too much to *Anarchus*, and morgages all his Plate and Jewels for money to pay his Army, making the Athenians advance the *surplus*; for they were perswaded, that if *Anarchus* gained, that all their goods should be confiscated, and their lives, if not endangered, at least imbittered: As also, he advances one degree all his Officers, obliging them to fight for their own dignities, if they would not in his quarrel. Many judged *Monus* a fool in this attempt, like those who seeing only the first draughts of a pencile, though never so curious, yet thinks the face deformed, whereas the skilful Painter himself, or any exquisit Artist, knows that it will prove well: for, he considered wisely, that all the Senates faction, and which was more, all the Royal faction, would owne him, and that possibly he might gain some of theirs (expecting pardons for their crimes) but that doubtlesse they could never debauch any of his; that the Cash being in the Senates hands, and at their disposal (none being in a capacity to levie money except a Senate) and the Cash being the breasts by whose milk the Army was kept alive; he knew they could not long subsist without it; likewise he found by his well founded intelligence, that dispair was

arming all men, in all the corners of the Nation. Yet to encourage his ſouldiers, he convocats all the nobility of *Athens*, and communicats to the wittieſt amongſt them, his deſign, to re-eſtabliſh Monarchy, and deſired them not to ſtartle at any publick proteſtations to the contrary, which neceſſity might wring from him; and deſires them to be ready waiting his call, and for that effect he fills up all the vacant places in his Army with Athenians, and authorizes the reſt to wear Arms as formerly. But the Mercurialiſts in *Athens* endeavoured to oppoſe his deſigns, alleaging that he deſired a convocation of the Nobility, only to enſnare them, and laboured to impede the payment of thoſe taxes which he required, pretending that *Anarchus* would cauſe them be payed over again, and not only ſo, but would likewiſe impute the firſt payment of them to the Nation, as an unpardonable crime: by this means they thought to have hindered the payment of the Souldiers, and without that, they knew that *Monus* could not ſubſiſt; As alſo they endeavoured to ſet the Nobility and Citizens by the ears, alleaging that the Nobility laboured to cry down uſury, and to neceſſitate their Creditors to accept Lands for their Money, which would ruine Trade. But ſuch was the zeal of the Nation, for the re-eſtabliſhment of *Theopemptus*, and

ſuch

such was their affection to *Monus*, that these Fanaticks gained nothing by all their pains but ignominy to themselves, and a curse to their posterity: *Anarchus* Army hearing that the Athenians were all in Arms covertly, and fearing ambushes in a Country where they were both unaquainted, and hated; and knowing that *Anarchus* wanted money to pay their Arrears, whereas *Monus* had paid those who served him, they refuse to advance to *Athens*, whereas it was thought, that if he had advanced immediately, that most of the Souldiery enclining his way, that they had deserted *Monus* and followed him. Whilst *Anarchus* is upon his march from *Athens*, the Senate is setled in safety at *Lacedemon*, by some Officers, whom the Council had disobliged, and whom the Senate had bribed with promises of future preferment; which necessitated *Anarchus* to return; but in his return, all his Souldiers either dropped away privatly, or revolted openly; which forced him to make his capitulation, but robbed him of the means of capitulating handsomly: *Monus* follows, and marches straight to *Lacedemon*, and in his march, is welcomed by the applauses of the people, and addresses of the Gentry, and found an unanimous desire in all men to have *Theopemptus* called home. At his entry to *Lacedemon*,

demon, he is carreſſed by the Senate at firſt, yet afterwards they conjecture that he byaſſeth *Theopemptus* way; wherefore to try him, and to make him odious to the people, they imploy him in razing down the gates of the City; which he obeyes, fearing to be diſcovered too ſoon; but obeyes ſo wittily, as that he makes the *odium* rebound upon themſelves; malice being a ball, which, if thrown violently, bolts up preſently upon the thrower; and in ſtead of making the City his enemies, he gains them to be his friends; whereat the Senate ſhewes themſelves diſſatisfied, fearing that ſuch an honeſt ſervant would never ſatisfie ſuch roguiſh maſters. *Monus* reſolves joyntly with the City, to procure the re-admiſſion of thoſe, who being Colleagues with their preſent Senators, were excluded becauſe of their adherance to *Anaxagius*; which he effectuates happily, and thereby puts a bridle in the head of that unruly beaſt the Senate: yet, albeit thoſe who were re-entred were the more numerous, the old members ſo perplext them by debates, and ſo oft diſcovered their ſecrets, that they brake up the preſent Senate, and called a new one.

In this Senate *Theopemptus* is called home; not limited by conditions, as ſome deſired; for how could Subjects give Law to a King? and poſſibly theſe conditions would have been by

the next ensuing Senate, declared Treason, and the Treaters declared Traitors, but absolutely each endeavouring who should strengthen his prerogative most.

At his Proclamation the people kindled innumerable bonfires, as if by them they intended to purge the air of these Nations, which had been polluted with blasphemy against the gods, and rebellion against the King formerly; or else, as if they intended to bury in these graves, and burn to ashes those cares, wherewith they had been formerly afflicted; Their flames mounted so high, that one might have thought that they intended to carry news of those Solemnities to heaven; and the smoke covered the Towns pend-ways, lest heaven should have discerned the extravagancies whereof the Inhabitants were guilty; for gravity was banished as an enemy to their duty, and madness was judged true loyalty; the trumpets were echoed by the vociferations of the people, and those vociferations seemed to obey the summons of the trumpets; the bells likewise kept a part with the singing multitude, so that both bells and people did both sing and dance all at once; and the air no sooner received these news, but it dispersed them to all the corners of the City, and ears of the Citizens; it being no crime to be in this a tale-bearer; and the

bullets

bullets did flee out of the Cannons, as if they intended to meet him half way: wine was sent in abundance to the earth, that it might drink his Majesties health also, and the glasses capreoled in the air, for joy to hear his name: some danced through the fire, knowing that the wine had so much madified them, that they needed not fear burning; and others had bonfires kindled in their faces by the wine which they had drunk.

And as *Theopemptus* was remembred, so *Monus* was not forgot, some admiring his loyalty, some his prudence, and many both: for, he finding that the Army was the Ramparts which defended the late Tyrannie, did macerate it as much as was possible: for the old Senate by his connivance, did levie their County Bands, which served as a counterpoise to the Armies weight; those Officers who shewed themselves dissatisfied, were reduced, and their Regiments disbanded: but lest the Souldiery should repine and mutiny, they were instantly received into the County Bands; and those Regiments which were continued, were either given to loyal persons, or those who were disloyal were gained by a certain expectation of pardon, and future imployment; for which cause it was surmised, that *Theopemptus* intended for his own safety, to keep a standing

Army,

Army, whom he was to pay; as alſo, the Senate cauſed rumour, that they were to apprehend ſuch perſons as they jealouſed, whereupon if they were guilty, they preſently either fled, or drew a faction, in both which caſes they afforded certain proofs of their knavery, and furniſh'd the Senate the means to ruine them. And becauſe their preſence over-awed always the Senate, it was ordered, that the City Bands ſhould guard the City, and the Army ſhould remove from it, So that the venom being once removed from the heart, the cure of the body was thereby much facilitated; the Companies likewiſe of every Regiment, were diſperſed into all the corners of the country, under pretext of preventing Inſurrections; But really their deſign was to impede their mutinies, and to make them the more conquerable, if they ſhould dare to oppoſe that royal deſign, ſome of them were ſent unto *Athens*, becauſe the Revolution was to begin in *Lacedemon*; and others were ſent to aſſiſt forreign Allies, at the ſuggeſted requeſt of their Ambaſſadors.

All things being thus prepared, *Theopemptus* enters the City of *Lacedemon*, in the greateſt pomp that loyalty, or luxury could invent: Above him at the Gates ſtood clouds, as they ſeemed, which rained down Wines of all ſorts, and at each ſide of the Gates ſtood a large Glaſs,

Glaſs, the one whereof afforded a perſpective of a Country, where all the trees were dismantled of their leaves, and all the flowers blaſted by the winde; wherein widows were bathing their ſtarving babes in their compaſſionate tears, and where tax-maſters were beating the peaſants, who declared upon their knees, that they could not pay their taxes: In the other Glaſs was to be ſeen, a pleaſant Spring in the ruffe of its pride, and a Prince fighting againſt a Tyrant with one hand, and ſowing gold and money with the other. Theſe and many other expreſſions of joy were preſented to him, whoſe recital might be as tedious as the view was pleaſant. At the ſame Gate ſtood all the Senators and Citizens in robes, amongſt whom one delivered his Majeſty this harangue.

Moſt gracious Soveraign,

"ALbeit your Return hath effaced theſe ſad "impreſſions which our miſeries had engraven upon our ſpirits, yet duty hath reſerved an *idea* of them, that by comparing them "with the happy condition wherein we are like "to live under your Government, we may find "what a vaſt difference there is betwixt Monarchy and Anarchy, betwixt ſlavery and ſubjection: We know now what a ſilly carcaſs "a body is without a head, and what a madneſſe it is for a body to brain its head againſt the

'the rocks of danger and rebellion. Your Ma-
'jesty is our head, and nature teacheth all men
'to guard that, even with the hazard of their
'other members; and Physicians prescribe moe
'maxims for its conservation, and moe medi-
'aments for its cure, than for the cure of any
'part beside. Ye may be confident, Sir, that
'we who have had our purses robbed so oft by
'Tyrants, will not now refuse some part of
'them to our lawfull Prince; and who should
'command the childrens purses more freely
'than the father? Our refusing to defray your
'necessary charges, may procure to us national
'affronts, and lose us our forreign interests;
'and herein consists our mutual happiness, that
'as our Nation hath a Prince who will require
'lesse than they would willingly contribute, so
'our Prince hath now a people, who upon all
'honourable emergents will cordially contri-
'bute more than he will demand. And we who
'have been flung in heaps, that Tyrants might
'over our bellies and upon our shoulders mount
'their unjustly acquired thrones, will doubt-
'lesse willingly lend our hands to help our
'born Prince to ascend that Throne, which
'his birth, and our prescribed consent, hath
'built for him; and as a company of Mer-
'chants who are linked together in one society,
'cannot be accounted the lesse rich, that their

gold

'gold lies not in their private coffers, but in the
'common cash; So Subjects are not to be looke
'upon as the lesse powerful, that their strength
'lies in the hands of their Prince. Princes de-
'sire only to be powerfull, either to restrain the
'insolencies of Forreigners, or to suppresse the
'insurrections of mutinous Subjects; So that
'seing we are protected by the first, and but
'justly corrected by the last, we can never in
'justice repine at the powerfulnesse of our
'Prince. Sir, seing man desires to sway Domi-
'nions Scepter, and hates to stoop to the shrine
'of anothers power, doubtlesse they had never
'willingly subjected themselves to Monarchy,
'if they had not been convinced by their rea-
'son, of its signal advantages. It is that Go-
'vernment which preventeth the emulation of
'competitors, which concealeth what is to be
'acted, and is able to remedy those evils which
'delay might make insuperable: neither of
'which advantages can be expected, or hath
'ever been perceived in a Commonwealth: and
'as amongst figures the pyramide stands most
'firmly; so amongst Governments, Monarchy
'(which in the geometry of policy, may be
'called the pyramide) is of all others the most
'sure-footed: whereas that round figure, the
'Commonwealth, is globe-like always rolling;
'And as it is reasonable, that the gods should
govern

govern men, because they are more rational than men, and that man should goven bruits, because he is more rational than those; So amongst men, it is rational and just, that because some are more ingenious than others, and one yet more ingenious than these some; that therefore those few (such as are Nobles) should govern the rest of the people; and that one Monarch should govern those few Nobles. Neither is it fit, that those who understand once the mysteries of State-affairs, and who have their Intelligence setled once with Forreign Princes and Ministers of State, should then be removed (as we see is, yea and must be done in Commonwealths) for that were to remove one from a trade when he hath past his apprentisage, and if these be not removed, they will prove Monarchs at last; so that in shunning one, we shall have many; and those many, because of their factions and treacheries (for all can neither be honest nor concordant) shall be more insupportable, and lesse usefull than that one. Sir, our rambling to and fro, tasting all Governments, evidences our folly, but addeth to your glory; for none can alleage now that it is only your birth, which hath entitled your Majesty to these Crowns, which is the ordinary opprobrie wherewith other Princes are upbraided; no

'Sir, for now the hand of our reason hath sub-
'scribed your election; and if there be any
'thing more desirable in elective Monarchy,
'than there is in hereditary, your Majesty may
'justly pretend to both; we have nothing to
'excuse our defection, but over-powering ne-
'cessity, so that we may be compared to a stone
'which violence may take from its place, and
'throw up in the air, but its natural inclina-
'tion will draw it presently to its former cen-
'ter; for no sooner did occasion acquaint us
'with the possibility of your Majesties return,
'but immediatly our acclamations and bonfires
'joyned hand in hand to testifie the ardour of
'our desires, and height of our zeal for your
're-establishment: and for the future, our
'chearfull obedience shall attone our former
'obstinacy, for which we shall ever stand in the
'sackcloath of repentance: And since all good
'is desirable, and is desirable, because it is good;
'the more desired any thing is, the better it may
'be judged to be; and I am confident, never
'Nation desired more passionatly, nor expressed
'more vehemently their desires than we at this
'time, whereby we have according to our small
'abilities, witnessed what high thoughts and
'great expectations we have of your Majesties
'incomparable goodness: and as both our
'wishes and expectations of your goodness are

great, we hope your Majesties endeavours to satisfie both, will be as great as either: and that since injustice hath made our former Tyrants abominable, that ye will by justice make your Reign amiable; remember, Sir, that as the contests and litigiousness of private persons, together with the desire to have them terminated, was the first motive which invited men to bow to Monarchy; So it will be now, that which will endear Monarchy to all. Remember, Sir, that all your noble ornaments are badges of that noble vertue; your Scepter is given you, to shew your Legislative power, your Sword is given you to punish those who disobey it, and your Crown as a reward for acting in obedience to it. That is the vertue which Moralists esteem so much, that they think it can have excess; a quality which is attributed to no other vertue, besides these that are divine; such as the love of God, and such others. Your Courts of Justice are the stomack of your Kingdom, which first digests truth and equity, and then diffuseth it to the remotest parts of that politick body; But, Sir, if the stomach be corrupted by depraved or flegmatick humours, what a languishing condition will the body be reducted to? as to war against neighbouring States, and such like martial imployments;

'they are not neceſſary, but as they defend Ju-
'ſtice; and may juſtly be compared to a hedge
'about a garden, which bears no fruit them-
'ſelves, but defends theſe trees which do bear;
'whereas Juſtice is that fruit-tree which bears
'the golden apples of peace, plenty and vertue,
'and under whoſe ſhade your ſubjects may reſt
'ſecurely. All we can do is, to ſubmit to your
'Decrees, and to pray to the eternal and omni-
'potent gods, to accumulate your Majeſty
'with all proſperity and happineſs.

The Nation did now begin to look like a bo-dy reconvaleſcing after a feaver, which grows more fat than it was formerly, and like a wo-man brought to bed, did forget its former mi-ſeries: and I remember that being in a barge of pleaſure, which was covered with gold and criſtal; after we were weary with muſick, we fell a diſcourſing of the poverty of theſe Na-tions; for ſeing the mines did every year caſt a golden fleece, and ſeing forreigners had never forraged the Country, it was ſtrange to ſee ſuch an ebb of treaſure, where there uſed for-merly to be ſo many ſpring-tydes of wealth: To this another Gentleman anſwered, That in all nations, there was much of the ſubſtance of gold loſt in gildings, laces, and embroideries, much treaſured up by miſers, and loſt by their un-

unexpected deaths; That fires in towns, and shipwrack and fights at Sea, sunk much of it; and that the low value which was daily put upon it, lower than formerly, made it seem more scarce. But besides these, there were some reasons peculiar to this same Nation; such as its being cashed up by those who hid it, fearing to be called rich, and fearing publick borrowings (which was the ordinary practice of those Rebels) or, because those who borrowed, payed but small usery for it, and bankrupted often with it, so that the danger was great, and the profit small: As also the money formerly was in Noblemens hands, who because of other exigences were alwayes using it; whereas those wretches who had it now, did lay it in coffers, living rather conform to their low births than their rich fortunes; Likewise neighboring Nations by raising the value of it, drew it to them; neither did any coin passe here, but what carried the impressa of the Nation, which made no Nation send in money to it.

After this discourse, we did begin to debate, whether in these times wherein the Country swarmed with Traitors, a kinsman or friend could in reason intercede for his friend or kinsman who was a Rebel? which one *Philanax* alleaged was unlawfull; for else (said he) man

being naturally enclined to rebellion, (ſparkling ambition flying naturally upwards) if the fear of puniſhment did not deter them, their numbers ſhould increaſe immeaſurably; and who would fear, if friends would interceed for them, and if interceſſion could ranſom them? and what Rebel wants ſome friend or kinſman? but rather loyal perſons ſhould be aſhamed of ſuch relations. Likewiſe men are born ſubjects to their Prince, aſwell as kinſmen to their relations, and ſo nature requires ſubjection to their Prince, as much as affection to their friends: And as for friends, there can be no friendſhip where there is no vertue, and there can be no vertue where there is no loyalty, and much perjury; and ſeing a kinſmans interceſſion may make him guilty of all the blood that a ſpared Traitor may ſpill, thereafter no man can be obliged to interceed for a Traitor, though a friend, no more than he can be obliged to comit murder upon his accompt. And ſince it is problematick in Law, whether a father ought to dilate his ſon, who hatcheth rebellion, or ſhelter him after it is once committed, doubtleſs it will determine, that a friend (whoſe relation is remoter than that of a father) ſhould not interceed (ſeing to interceed is to ſhelter) for a notorious Rebel.

My

My Lord, this discourse hath (I fear) rather racked your patience, than satisfied your judgment, except your patience be as great as my discourse hath been tedious, which is morally impossible, your soul being a vessell, which can hold no more than is measured by the true standart of vertue. Yet I expect your Lordships pardon, since the excrescency of my Narration flows from a conceit which I have, that I can never serve your Lordship enough; and this makes me desire, that if I be any wayes criminable, my crime may be too much service.

The Fourth Book.

THe hard-hearted ice had now dissolved it self in tears, through rage to see it self conquered by its enemy the Sun, who advancing to his former height, from which that rebel, Winter, had degraded him, was sending forth his beams in troops, to subdue Winters auxiliaries; and in that sweet moneth of *May*, wherein the earth, as a badge of her gratefulness to the Summer, begins to put on its livery; and when the air layes aside that vail of thick mist, wherein it lapped it self during the coldnesse of the Winter. In a

ſweet morning of that ſweet ſeaſon, the two Ladies, *Agapeta* and *Aretina*, who had lien togeather the laſt night (reſolving to overtake the Sun in bed) did riſe very early, leaving their Waiting-maids lying in *Morpheus* imbraces, who was begetting on them that baſtard babe called Lazineſs; and ſo were neceſſitated to play the hand-maid to each other, which was notwithſtanding no great task, ſeing their cloathes ſeemed moſt willing to hing upon them, as if they knew how much they were honoured by being theirs. Yet the Ladies were no ſooner entered the Garden, than they perceived the Sun walking in the heavens, who had riſen that morning ſooner than formerly, to view that pleaſant proſpect which the earth afforded him; and, like an indulgent father, ſeemed to rejoyce, to ſee thoſe lillies and roſes, which were the off-ſpring of his own rayes. At the corner of a hedge they encountred *Megiſtus* and *Philarites*, who were ſignetting that ſweet air, with the yet more ſweet names of their matchleſs Miſtriſſes. *Philarites* would willingly have tendered his reſpects to them, but his heart, which did climb up his throat, as if it would have propined it ſelf to *Aretina*, had already ſtopt the paſſage: which *Megiſtus* perceiving, and bowing, as if he would have by that poſture, ſhewed the Ladies how much

he

he esteemed himself below them: Fair Ladies, said he, if our attendance upon you might suit with your diet and quiet, we should court the imployment with thousands of wishes, and acquit our selves of it with all possible endeavours. *Gentlemen*, replied *Agapeta*, seing we cannot meliorate you by our society, we dare not vex you by such fruitless attendance, neither is there any thing in such a barren imployment, whereby ye could advantage your already accomplisht spirits, except in evidencing the strength of your patience, in vanquishing without anxiety the importunacy and impertinencies of two, rather innocent than well accomplisht Ladies. Accomplishments, said *Megistus*, were very imprudent if they chooſed not to lodge in such rare bodies as yours are; for, I am confident they may travel the world over, before they finde any such other receptacles; and as for us, seing nature glories of you as of her master-pieces, the best of men, and much more we, may be vain of the title of your servants; an honour rather to be wished than merited. *Gentlemen*, answered *Aretina*, if nature had intended to glory in our shapes, she would have made us *Megistus* and *Philarites*, whose praises are so large and numerous, that no mouth is large enough to contain them, but all mouths run over of them; and to expres

whose

whose praises, duty endeavours to make each tongue eloquent. Incomparable Ladies, said *Philarites*, we have acted nothing since our arrival here, but what we have acted as your servants, so that if men admire us, it is because we are persons upon whom ye are pleased to lay your commands (attributing that to desert, which is the meer effect of favour) and so by telling us that we are admired, ye remember us of those vast obligations which we owe you. Well, Sir, replied *Aretina*, since ye have disarmed my tongue of complement, and hath turned the edge of my own weapon against me, it were high time to yeeld, to which I am the rather willing, that I know that all that I can yeeld to you, is yours by merit formerly; for since we owe our lives to you, and since all that a man hath he will give for his life, it is clear, that ye may challenge as yours, all that we could bestow as our own. *Agapeta* desired them to end these complements, and that each of them would remark something in that Garden, where every thing was remarkable, and that I may begin, look how the flourish peeps out of its green palace, to behold this sweet moneth, and to smell that excellent perfume, wherewith the Sun hath poudered the heads of the undergrowing hills. *Aretina* remarked how time had borrowed youth from an old

apple;

apple-tree, to lend it to a young cherry-tree which grew not far from it, whose coat was so long worn, that it was now all in rags; See ye not (continued she) how it hath stood so long that it is now weary, and would willingly lie down, if the carefull Gardener had not provided a staff for its age to lean upon? and yet in spight of age, ye see how its fruits do flourish, ripening alwayes as the tree grows old, and bringing seeds in their bosome wherewith to plenish the earth after they are gone, and the tree fallen. Observe, fair Ladies, said *Megistus*, how these red roses blush, and these lilips grow pale, through anger to see their beauty so outstript by yours, and how these cherries, albeit they be but hard hearted creatures, yet understand their duty so well as bow downwards to do you obeisance, and would willingly throw themselvs at your feet, if their stalks did not hinder them; and how yonder pond hath drawn your picture, and placed it in its bosome, presenting it to you when ye approach, to indicate the high value it sets upon your beauty, and concealing it when ye are gone, fearing lest any should rob it. *Philarites* recommended to them, to advert, how the gods had cleared the sky purposely that morning, that they might have the fuller view of them; and how the grass propined their

shoes

ſhoes with their pearly drops, which ſeemed to kiſs their feet in token of ſubjection. This gave them occaſion to laugh at one anothers pretty conceits, wherein their wanton inventions ſeemed to ſport themſelves.

After this, they went to repoſe themſelves a little in an Arbour, where all the branches had laid their heads together, to reſiſt the ſcorching Sun, and to ſhelter thoſe who refuged under its protection, and whoſe walls like ſtrainers, did ſeparate the light from the heat, keeping out the one, and letting in the other; refuting thereby the opinion of ſome Philoſophers, who opinion that light is nothing but fire dilated, and that fire is nothing but light contracted. *Megiſtus* and *Agapeta* ſtayed a little behind, both that they might the more freely entertain one another, and that they might give *Philarites* the conveniency of entertaining *Aretina*, who finding that none eyed him, threw up his eyes, as if he durſt not fix them upon *Aretina*, and paſſionatly ſighed up theſe few words. O heavens, what favour have I done you, that ye ſhould lend me this hand? or rather, wherein have I offended you, that ye ſhould, as a puniſhment, crown my ſoul in this ocean of joy? Can I, miſerable *Philarites*, be ſo happy, as to find an occaſion of evidencing to *Aretina*, how that his happi-

neſs

ness depends solely upon her? Whereto *Arsina* smiling, replyed, Can passion conquer unconquerable *Philarites*? or, is it *Philarites* pleasure, to act the personage of an enamorato, to testifie how exquisit he is, not only in real vertue, but even in apparent passion? *Philarites* would have proceeded further, but was interrupted by the cryes of one who came running to him, and who look'd like one who had propined his wit to love for his Mistris sake, thinking all donatives besides, unworthy presents for so divine a passion; his flaming zeal which had stayed within so long as there was any thing unconsumed for it to feed upon, did now flash abroad at his nostrils, and by its smoak had obfuscated his native colour: his eyes by their rolling and continual motion, witnessed that they missed the object, whereon they desired to fix their rayes; and the variety of his motions, shew the lightness of the body which was moved, his words were cut to pieces by his inconsiderate irresolution, and the torrent of his discourse resembled a river, which the broader it grows, grows always the shallower; such was the heat of his passion, that it made him tear off all his cloaths, and his looks and thoughts strove, which should change oftest. This was the miserable *Moragapus*, who was enamoured of a young Lady called

Calista,

Caliſta, who gave him a very kindly requital of his love, which an Alexandrian Gallant, who was his rival, perceiving, perſwaded him that *Caliſta* had deſerted him, and had beſtowed her affection upon another; whereupon *Moragapus*, who lived then in the Country, deſires to return to the City, but was impeded by his father, who conjectured his errand, and who proteſted withall, that as he had fettered himſelf by love, ſo he ſhould be fettered by chains, if he turned not proſelyte to a fathers entreaties. This made *Moragapus* melancholy, and his melancholy did dictate to him ſome expreſſions, which enraged his father, ſo that he hermitaged him in a chamber, denying him company, which was the ſole cure of his ſick fancy, and diverſion, which was the only probable mean to recover him out of his frantick love: this reſtraint did fully fling him over the rock of diſtraction, upon whoſe edge he ſtood formerly (paſſion reſembling thoſe ſpiritfull horſes, who ſtir moſt and are maddeſt, when the bridle is moſt ſtraitly held by the rider; and men reſembling oft fine cloathes, which corrupt moſt when they are kept cloſeſt; and the will is of the nature of theſe things, which ſpill by being packed up in too narrow bounds) and thereafter he became ſo demented, that whereas they kept him formerly under reſtraint for

pre-

prevention, they were obliged to do it now, through neceſſity: at laſt the mercileſſe fire having one night ſeized upon his fathers houſe, he was brought out, and amidſt the confuſions wherein all were involved at that time, he eſcapes their hands, and comes ſtreight to *Alexandria*, and finding the Garden door open, he enters, and apprehends *Aretina* to have been *Caliſta*, whereupon he runs to her, and flings himſelf at her feet, quivering out the irregular notes of his ill-tune'd paſſion; leaping from ſentence to ſentence, and ſometimes running over one ſentence twice, till *Aretina*, ſorry to ſee this tyranny of madneſſe, aſſured him, that *Caliſta* was in another corner of the Garden, which information poſts him away, (his light body being eaſily blown away by the leaſt puft of perſwaſion) and accidentally he ſpieth *Caliſta* walking upon the brink of a deep pond, which was hemmed in with marble, he no ſooner ſpies her, but he runns to her, and ſhe no ſooner ſpies him, but that terrified with the unexpectedneſſe of the ſight, (for it had been concealed from her) and fearing ſome outrage, ſhe offered to ſtep back, but her gown feltring her feet, trips up her heels, ſo that ſhe falls in the pond, her weight and haſte carrying her to the bottom: but the water, which ſeemed to glory that ſo rich a pearl was to be found

found there, did throw her body presently up again, as if it intended to shew that she was in its possession; yet albeit the water shew her, she could shew no appearance of life, for death (that rather tyrant than conquerour) who like a rigid creditor, exacts of us that last debt oftimes before the ordinary term of payment) had possest it self of all the chief forts of her soul, and had displayed his ordinary standard, paleness, in her face, to shew that the place was conquered: at her fall, the water did flee circular-wise from her body, fearing to be accessory to the murder of so choice a person, and look'd drumely at so tragick a misfortune; yet she might have escaped, if the thrice infortunate *Moragapus* had not leapt in after her, and there by strugling to save her, had not drowned both himself and her.

The Knights and Ladies who knew nothing of this sad occurrant, were sitting all this while in the Arbor; and *Megistus* was remarking from *Moragapus* looks (wherein all might have read his distraction) how much they were to blame, who blamed Phisiognomy, as an Art both artless and uncertain: for, said he, seing the dullest amongst men, may perceive by that fellows looks, his madness; certainly others of more prying spirits, and a more frequent observation, may come to discern the nature of

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ſe obſervable looks, for there is not ſo great a diſproportion, betwixt thoſe evidently known looks, and others that are leſs diſcernable, than there is betwixt an artleſſe obſervation, and a curious and experimental remark; for as an unexperienced clown, can ſee nothing in the face of heaven, albeit a skilfull Aſtrologue can proſtick from it, what weather is to be expected; So a skilfull Phiſiognomiſt may perceive, what is undiſcernable by the eye of a skilleſſe gueſſer: And we ſee, that different tempers have different faces, the Melancholians looks, differing far from thoſe of a Flegmatician; and ſo, ſince theſe temperaments are natural, we may conclude, that the difference of thoſe looks which are proper to them, muſt be likewiſe natural, and if natural, why not diſcoverable by Art? ſeing it is natural to man, to know all Natures operations: for, albeit there be many Provinces in the Globe of Learning, which are yet unknown (mans lazineſs reſtraining him from ſuch new adventures) yet the Needle of Reaſon being obſerved, we may come to coaſt Natures greateſt difficulties. We ſee likewiſe that a mans looks, changes as his thoughts, which argues clearly, that there is ſome connexion and dependance betwixt the thoughts and looks: for, our bodies do reſemble a lanthorn, wherein that divine light, the ſoul, is

placed; and our faces are the horn through which may be easily perceived, whether the within shining light be in it self clear, or not; and it would appear very suitable to divine Providence, that ingenuity should wear some badge whereby it may be known, and being known may be respected; whereas roguery, wearing its own colours, may be found out, and so evited, lest else honest men should be cheated upon all occasions by soulless knaves.

Your sex is much obliged to this poor fellow, said *Agapeta*, for he hath vindicated you of that aspersion wherewith generally all men are tainted, which is, That all their passion is but simulate; wherefore, Sir, I could wish to hear from you, whether men can be really enamoured of such ugly faces at all, and whether they can be so deeply taken with the best, as to become distracted through missing them?

Madam, replyed *Megistus*, providence seems for ornament, to have filled the gallery of this world with faces strangely different; yet, on the other hand, when we consider, how the most exquisit pencile is not able to draw two faces in nothing unlike, we may judge, that this variety hath been rather the effect of chance, than pains; and if we consider what a great variety of thoughts are to be found in the world, there being some dependance betwixt thoughts

and faces, we need not admire the difference of faces: for, mans face being patched up of so many traits and colours; and the eye (which influenceth hugely upon the looks, the face changing according to the difference of the eye, as a picture doth by the several positions of an optick glasse) being so varying in it self, it is rather a wonder, to see how two faces should be found any-wayes like, than that two faces should be so dislike; wherefore, Nature having produced all men and women to be coupled together, and nothing being so able to couple them as affection, it hath given several inclinations to men and women, whereby they are in a manner constrained to love those different faces; for, man being naturally incompleat, needs a fellow-helper to accomplish him; and as every piece will not serve to accomplish and fill up the vacant room of what is wanting, neither is it enough that it be either greater, or of better stuff, So it is not sufficient, to make a man love a woman, that she is of nobler extraction, richer, or wittier than her whom he loves: no, that is not sufficient, for it is likewise requisit, that she be exactly adapted to his fancy; for, if all men loved only those who were wise, rich, or noble; there being many women who can pretend to neither, there should be many who behoved for ever to live

unmarried, and albeit a man may think that he could marry any of many hundreds whom he ſees, yet he is in that miſtaken; Not unlike an Artiſan who takes up ſeveral pieces, thinking them fit enough to fill a void, which when he applies he finds moſt unfit. And the difference of the eyes which look, makes the difference oft of what is looked upon; for as in a plain glaſſe, that object ſeems great which is leſſened much by a concave mirrour; ſo ſome eyes judge that beautifull, which others account ugly; and if reaſon were imployed as the only proxenet, yet we ſhould ſee as much of this variety in the love of faces, as we ſee there is in the love of opinions; and as there is no opinion ſo abſurd but it will ſtill find a patron; ſo there ſhould be no face ſo ugly, but it ſhould find a lover: And ſeing there would be ſuch different choices, even albeit reaſon were umpire; what may we expect from fancy, whoſe acts being but ſimple apprehenſions, muſt be more different than the acts of the judgment, which never traces in any path except where reaſon is its guide. And as to the other queſtion, which your Ladyſhip propoſed, Whether loves ſtorms may blow ſo furiouſly, as to ſhatter our reaſon, and may appear ſo terrible as to fright us out of our wits: I believe certainly, Madam, that it may; for, as a perſon may

over-reach himself so, to the effect that he may grasp that which is placed in a high place above him, that he may disjoynt his body thereby; so the soul of man may endeavour so to reach up the hand of desire, that it may disjoynt it self by its nimious attempt; and a mans reason may flie for shame to see it self so disappointed, as that what it desired most to enjoy, should be enjoyed by another: And as the body may weary it self so, in hunting and traversing to and fro, as that it may by that immoderat travel, fall in some unevrable disease; so, the soul may by too anxious cares run it self in some insuperable distemper; Neither can I blame altogether such a generous wit, as scorns to outlive its own felicity, and who desires to understand nothing, after he understands that his Mistris disaffections him; for then, the wit which formerly served him as an ornament, will then serve him only as a torturer. And such a lover may appositly be compared to one who draws a cord, or any thing else to him, with such vehemency, that if it break, he must undoubtedly fall; and his wits may be said to leave their old residence, that they may by soaving up and down, try if they can find her whom they so much admire, and adore so intensly; Yet, Madam, albeit I revere passionatly that divine vertue, Love, I cannot not-

withstanding, but hate that species of it, which being nursed by avarice, languishes thereafter in discontentment (and no wonder that such foul milk should occasion an ill tempered complexion) neither can I comprehend how true lovers can be soldered together by gold, a mettal which the gods seems to have hid in the bowels of the earth, lest our avarice should have taken notice of it; must that dross which carries only the impressa of some Monarch, be preferred to the rich mettal of true love? which bears the effigies of the immortal gods, and which is only forged in heavens mint-house, whence nothing that is impure proceeds, and where nothing that is pure is lacking: And must the Suns bastard be preferred to that celestial off-spring? Are *Venus* chains become weaker than formerly through too much usage? or hath the Suns continued influence, refined gold to a greater excellency than it was of in the dayes of our predecessors? Can avarice, which ingendreth murders, rapines, thefts, and rebellion, be the parent of so divine and heroick vertues? or can that which cannot incite a man to the acts of generation, be the basis of that whereby all true generation is warranted? as also there is much imprudence in this choice, for gold having made a man dispense with the tenderness, lameness, or uncomlinesse of a wife;

she brings him forth such children, as that their ugly shapes, and crabbed humours, makes him ashamed to term himself their father; and who needs more money to patch up those imperfections in each of them when they are to be matched, than he received by his match with their mother? beside what treasure he must squander daily amongst Physicians and Apothecaries (from whom they must buy a lease of their life) to maintain that ruinous fabrick which totters from the first day it was founded; neither need I swell up this sum of their fathers miseries, with either his inward frettings, which must be as numerous as are the views which he hath, either of his deformed wife, or formless children: or the outward opprobries, wherewith he hears both her and them daily aspersed, by jeering neighbours and railing adversaries, who are glad to find something whereon to fix the teeth of their envie; who will not miss to upbraid him with his avarice, and them with their defects; and albeit there be no infallibility, yet there is much probability in that conjecture, that such as is the body, such must be the soul; Nature having like a wise merchant, bestowed the finest cases upon the richest Jewels or Watches. There are likewise another race of *Cupids* bastards, who love assoon as they are acquaint, and these love

oft-times becauſe they are not well acquaint; they love oft, before they try one anothers tempers, and ſo joyn oft with thoſe of contrary tempers, and this being as oppoſit in their humours, as fire, water, and the other elements, they agree oft as theſe aſſimbolick elements do, the one extinguiſhing the other, and the one devouring the other; and as the conjunction of theſe can never parentate any production, ſo their copulations are oft barren, and never very fruitfull. Neither do the inconveniencies which accreſs from hence fiſt in their perſonal prejudice only, but turns alſo to the prejudice of many others, for of theſe two who are ſo unfitly matched; the one might have been a good wife, if ſhe had marryed another husband, and ſo it occaſions that others misfortune; and the other might have proven a good husband, if he had married another wife; and ſo that match hath occaſioned that other womans prejudice. Wherefore ſeing willing raſhneſs marreth ſo many marriages, I admire why Judges and Legiſlators ſhould by conſtrained inconſideratneſs occaſion moe; for, if a fantaſtick youth, demented by a fond paſſion, do promiſe marriage to a woman, they oblige him to marry her, albeit he neither underſtand what is the ſtrength of a promiſe, nor the nature of marriage, a thing in it ſelf not ſo reaſonable as legal; and

yet

yet, if ſtraitly examined, will ſcarce be found legal: for, if the conſent or promiſe of a mad man, or a fool, will not oblige him to a performance, why ſhould they who are both mad and fond, either through love, or luſt, be ſo ſtraitned? and that they are either ideots, or furious, may be conjectured by the effects, (which are the means whereby in all caſes ſuch perſons are dignoſced) for if they were not ſuch, they would never throw themſelves away upon ſuch bargains, nor ſell themſelves and their liberties at the rate of one hours pleaſure; and if we may juſtly account him diſtracted, who ſells an opulent fortune for a toy, how much more may we conclude him ſuch, who exchanges his liberty, which is by far more excellent than his fortune, for that which is much worſe than a toy? and if the Law reſcinds bargains, where the buyer is cheated in a half, why ſhould they confirm this, wherein he is cheated in all, and where he gains nothing but diſcontentment, which is worſe than nothing? and if we will turn over the Records either of hiſtory or experience, we will learn there, what murders, rapins, and maſſacres have budded from this ſame root, which this ſame promiſe ſprings from, even from diſtracted love, whoſe flames burns oft reaſon to aſhes, and contagins all the faculties of him with whom it reſides;

ſides; and if the Law obliges not him, who hath tied himſelf by a cauſeleſs paction, albeit of the ſmalleſt importance; how can it tie him to perform a promiſe which hath no cauſe, or if it hath any, is ſuch a cauſe, as is abominable and filthy, and ſo rather invaliditats than corroborats the thing promiſed; and I am confident, that the expectation of a promiſe, induces many to whore, who otherwiſe would continue chaſte (many being content to ſell their chaſtity who would never beſtow it freely) and it is moſt ſacrilegious to ſee that divine contract, which ſhould be only celebrated in the temples of the immortal gods, celebrated in bordels and whoriſh beds.

This diſcourſe ended, *Agapeta* entreated the Knights to remove a little, to prevent miſconſtruction; for, ſaid ſhe, our tender repute may be eaſily wounded, except it be armed with caution, and our favours which we beſtow upon you as ſtrangers, will be certainly envyed, except they be palliated by prudence: The Knights, in obedience to their deſire, removed preſently, leaving the Ladies to their private entertainment, and congratulating their own indicible happineſs: but *Philarites* was ſcarce arrived at his chamber, when a Letter was preſented to him by a Gentleman, whoſe joy could ſcarce ſuffer him to deliver it. *Philarites* as

impatient

impatient to know what was in it, as fearfull that it was to recall him home, broke it open, and trembling did read it thus.

Dear Son,

YOur silence and absence have founded an opinion of your death in the minds of all my Nobles, who now cantone themselves in factions, hoping either to snatch the Crown from my old head whilst I yet live, or at least to vie for it immediatly after my death. Great mens ambition is never so fast asleep, but that the least touch from the hand of occasion is able to awake it, and when it begins once to stir, neither the respect which they bear to their Prince, nor the thundrings of an accusing conscience, are able to terrifie that fearless monster: the fear of your death, and of their rage, do like two ropes, drag me to my grave; and how can the weak natural heat of an old heart resist the coldness of age, when joyned with that of melancholy? and when an old man is laid upon the death-bed of grief, his speech will surely be laid shortly. Wherefore, Son, if ye have not forgot your duty, aswell as your country, return home immediatly after the receipt hereof, and relive both your Father, and your Crown, whose languishing condition requires your assistance; for my weak hands are no

longer

longer to sway such a Scepter, nor my old head able to support a Crown, which care and rebellion hath made weightier than it was formerly.

This fatal Letter did put *Philarites* resolution to a bay, his fathers condition, and his own affection divided equally the forces of his mind betwixt them; his fathers condition required a cure, and yet his affection to *Aretina* would not suffer him to be the Physician: knowing that whilst he endeavoured to recover his lost Crown, he hazarded the losse of *Aretina*, who was dearer than his Crown to him. To unkernel which doubt, he sends for *Megistus*, who perswaded him, presently to obey his father; For, said he, will ye hazard *Aretina's* Crown by your lingring? or, would ye wish to marry her, except ye had a Crown to bestow upon her? or think ye, that she will mind him who minds not his own businesse? Sir, Love requires that ye should ensure your Ladies Kingdom, Nature requires that ye should assist your old Father, Justice requires that ye should punish Traitors, and Gallantry requires that ye should rather follow, than flee dangers. Let not your Valour be like the Physician, who can cure others, but not himself: and whilst those who know you not, talk of your courage and conduct, let not your subjects, who know

you,

you, ſmile at your effeminate cowardiſhneſſe.

This diſcourſe determined the queſtion, betwixt *Philarites* affection and his courage: ſo leaving *Megiſtus*, he march'd ſtreight to *Aretina*'s chamber, where finding her alone, (*Monanthropus* being gone to the country) he enters, waited on only by a chearful countenance, and after a low obeiſance made, he thus expreſſeth himſelf to her: Incomparable *Aretina*, my Fathers commands, and the neceſſities of my Nation, rather drives, than takes me away from this place: neither is it ſo much to enſure a Crown, as it is to enſure *your* Crown, that I undertake this pilgrimage. If I wanted natural affection, I were unworthy to be your Servant; and if I wanted a Crown, I were unworthy to be your husband: Wherefore I come to beg your permiſſion to return home, to ſatisfie the one, and to fix the other; hoping in my abſence, to teſtifie my conſtancy, and by my ſpeedy return, to witneſs what a high value I put upon your preſence, in which I taſte the choiceſt of contentments, and without which all things beſides ſeems but taſtleſs to the palate of my pleaſure. *Aretina* ſurprized, but not dejected at what ſhe heard, did, much to his ſatisfaction, deceive his expectation; returning him this ſweet anſwer. *Philarites*, Vertue and I are not at ſuch odds, as that ye

must

must displease the one, to obey the other; no, *Philarites*, I am confident the gods will prove a target to defend you, whilest ye prove the sword of your family: my sex makes me fearfull, yet my experience makes me confident of the unalterableness of your affection; and I know you to be too generous in every thing else, to prove base in that, wherein the basest of men prove often generous. Wherefore go, invincible *Philarites*, victory waits for you; only, remember your friends, when either your leisure, or pleasure, can steal an hour from your more weighty imployments, and with that she imbraceth him, and intreats him instantly to be gone: for, said she, a womans courage should be tryed, not tempted, and if ye would wish me to persevere, take from me by your speedy removal, the means of repenting. *Philarites* was confounded by this command; for albeit she gave him leave to go, yet she did that with so much grace, that it invited him once yet to stay wholly. But whilst he was thus debating what was fittest to be done, she fell upon an expedient her self, of taking at her own hands what she desired from him; for stepping in to her closet, and closing the door, she left him alone, obliged in civility to depart her chamber. Yet in retiring, she glanced over her shoulder, and then, only one tear broke the prison of her

her eyes, preſt out by the multitude of thoſe other tears which ſtood behind it; but no ſooner was ſhe entered, but that unruly crowd forced themſelves a paſſage, and as a volley of ſmall ſhot, diſcharged themſelves in honour of *Philarites* intended voyage: who rather diſſembling than quenching his paſſion, went to *Agapeta's* chamber, accompanied by *Megiſtus*, to tender his reſpects to her, for his Majeſty was then gone abroad; to whom, immediatly upon his return, he addreſſed himſelf, and by whom he was diſmiſt with many extraordinary teſtimonies of his ſingular affection to him, ordering his Guards to wait upon him to the utmoſt confines of *Egypt*, and all the Ordnance to ſend their ſhot a piece of the way with him: he ordered likewiſe by the Lord Chamberlain, that his Maſter of Ceremonies, ſhould carry to him ſome Jewels, and that the Kings Jeweller ſhould carry to him ſome Plate (for theſe were the formalities of all thoſe Nations) all which he refuſed, accepting only from the hands of *Agapeta* (to whom the King entruſted that particular, hoping by the quality of the giver to oblege him to accept the gift) his Majeſties Portrait, richly deckt with ineſtimable Jewels, which he accepted, telling her, that he thought himſelf much honoured, by having the means when he pleaſed of coming in his Majeſties pre-

preſence: and ſo he departed *Alexandria*, all who met him, proffering him their attendance; but he, acknowledging their courteſie, told them, that his buſineſs with *Megiſtus* required ſome retiredneſs: and thus they two rode out together, followed only by *Kalodulus*, whom *Megiſtus* commanded to wait upon *Philarites*, and preſt him further to accept of his attendance, alleadging, that he could not now abandon him in difficulties apparently greater, and certainly ſuch as related to him more nearly, than thoſe wherein they had been formerly joyntly engaged; but *Philarites* declined it moſt reſolutely: for, ſaid he, our affairs here requires that one of us ſhould be preſent, and my preſſures at home are not yet come to that maturity, but that I alone may ſuppreſs them, So that ſince your preſence is neceſſary in the one, and would be ſuperfluous in the other, I will entreat your ſtay; and if theſe weeds wax higher, I will then, and not till then, entreat your abſence; and will in this play the wiſe General, who keeps the choice of his forces as a reſerve, till the latter end of the day. Whereupon, locking themſelves in one anothers arms, they ſhewed more compaſſion than could be expected from men of ſuch a vaſt courage, bold mens veins and eyes being filled with bloud, whereas thoſe of compaſſionat men are filled

with

with tears, for those objects which move the one to compassion, move the other to revenge: We see ordinarily that steel cannot be softned, nor can the fiery flint be hollowed by the falling drops of water, as the softer stones are: yet sometimes sorrow, which cannot beget revenge, nor ease it self that way, breaks out in compassion, and when the heat of affection tempers the steel of courage, it becomes pliable at pleasure. After this *Philarites* ships in, and by the help of the complacent winds (who whistled like a waggoner to move the ship to run more swiftly) in a short space, takes leave of *Megistus* long-tracing eyes, who stood upon the shoar both sorrowfull, and glad of his so ready passage. After a fortnights journey, he arrives in *Thracia*, and writes to *Evander* his father, to provide Coaches, Suits, and Attenders for him, and shortly enters *Bizantium* the capital City of *Thracia*, and passeth alongst all its streets, with a cavalcade of all the Nobility and Gentry of the Nation, who, conscious to their own guilt, and fearing that it would be revealed by some of their Colleagues, each laboureth by his discovery to prevent the rest of the Complot: and thus, every one fearing to speak to his neighbour of a Combination, they acquiesce to what *Philarites* commanded; yet he, desirous, like a good Physician, that that

ulcer ſhould ripen, that ſo it might break, and purge the body of ſome peſtulential humours, ſuffereth ſome to be diſſatisfied, who running to their arms, flocked to one *Philenus*, a Thracian Nobleman, whom he had immediatly upon his return ſecured, and whom he cauſed the Jaylor ſuffer now to eſcape, who rendevouzed ſhortly ſix thouſand men; for he expected, if not to gain the field by fighting, yet at leaſt, to enſure his life and eſtate by capitulation; to which effect, he writes preſently to *Philarites*, promiſing to draw all under his command to his Highneſs obedience, upon the ſecurity of his life and fortune: This *Philarites* no ſooner received, but he diſpatches copies of it to his Agents in *Philenus* Armie, who diſſeminate amongſt the Soldiery *Philenus* treachery, who uſed them only as means to gain his own, and not their peace, which ſo alienated the hearts of his dependers from him, that they quit him peice-meal; whereof *Philarites* (who with two Regiments of Horſe waited this occaſion) being aſcertained, falls upon him and his Confederates, and ſuffers few of them to eſcape; which cataſtrophe of theſe bold rebels brought the Nation to its former obedience.

Let us again glance a little at *Aretina*; upon whom *Ophni* Duke of *Iris* had look'd through the proſpect of reſpect; which uſually aggrandizes

fines all things that are repreſented by it; which dye had tinctured ſo all his thoughts, as that neither the ſoap of pains, nor the Fullers earth of reaſon, were able to return them to their former colour: love being like pitch, which no ſooner touches than it ſticks; and which when it once ſticks, can hardly be removed: wherfore finding that this barbed arrow which *Cupid* had ſtuck in him, could not be drawn back, without leaving its head in the wound, he reſolves to drive it forward, and reſolves either to loſe himſelf, or to gain her; ſeing without her, he concluded himſelf fit for nothing: and albeit the vaſtneſs of her fortunes (being only heir to a potent Duke) were golden mountains, over which his meaner condition (being low in his eſtate) could ſcarce ſcramble; and which being paſt, the difficulties were not yet all overcome, for ſhe was yet fortified by her fathers honours, and her own beauty; to batter all which ramperts, he could bring no other engyns, beſides thoſe of importunity, patience, and confidence: but alas, poor *Ophni*, the fort of her affection is ſtrongly manned by the high thoughts ſhe hath of *Philaritis*, and is proviſioned daily by the perſwaſions and cunning of *Megiſtus* and *Agapeta*, and all the avennues of her ſervants and familiars are already blocked up with gold (cemented with

civility) by *Philarites* during his last residence at Court; and as to thy pains, these small ordnance will never reach her, love being like to these shapes which are casten in a mould, which if they be not rightly moulded at the very first, can never (or at least hardly) be helpt by any future endeavours; and the wild fancy is of the nature of all other untamed beasts, which must be taken at a start, else can hardly be laid hold upon.

He endeavours by company, to conjure away these hopgoblin fancies, but all in vain; for, albeit whilst he is with his friends it leaves him, yet no sooner leaves he them, but instantly it returns to him; for albeit a melancholian may, like an ill-going clock, have the *index* of his humour put right by the hand of a friend, or of company, yet the in-works of his soul being distempered by that corrupt rust, he will presently run wrong as formerly. Finding no solacement here, he wanders in woods and groves (the ordinary galleries of such enamorato's) but there he is more distempered than formerly; for those fancies which could not follow him foot for foot in the crowd of Court, finds now room to walk side for side with him; for meditation being but a digested representation of what species and ideas were hudled up in the memory formerly, it can do nothing else, but make-

make a *more* of what was but a *much* formerly: and ſo, if it find a man to have much prudence, or piety, it will make him to have more of both; whereas if it find him to have much impiety, or paſſion, it will ſcrew them up to a greater height: and hence ſprings that proverb, that a ſolitary perſon muſt be either a Saint or a Devil; for, it being an extraordinary cuſtom, it muſt argue an extraordinary *genius*; and albeit meditation be a mirrour wherein one may ſee himſelf repreſented without errour or flattery, yet it is ſuch a mirrour as is the Sea, which if troubled, can repreſent no object whatſoever: Even ſo, if meditation be toſſed with the ſtorms of paſſion, its ſurface can repreſent nothing but horrour. And man being ſociable naturally, as we ſee by all the faculties of his ſoul, and number of his ſenſes, which were uſeleſs, if he were cloiſtred up in an Hermitage: for, why was the tongue given him, but to expreſs to others his own thoughts, and to anſwer theirs? why his ears, but to hear others, &c. doubtleſs therefore his retiredneſs muſt be ſupernatural; and ſo either angelical, or diabolick. And the gods by diſtributing ſome perfections to one, ſome to another, have neceſſitated us either not to aim at any further accompliſhment, or if we do, to learn it from one another; and how can that be done but in

ſociety? As alſo, in heaven we ſhall be fully happy; and yet there ſhall be there no hermitages, but we ſhall cleave together; which evidences, that hermitage and happineſs roul not upon the ſame axletree. But neither could *Ophni* ſing a *requiem* to his paſſion here, for his love preſents to him the diſparity of their fortunes, and this ſtarts avarice; his love muſters to him all thoſe who may pretend to be his rivals, and that ſtarts up his envie, or at leaſt, a paſſion leſs vertuous than emulation: his love terrifies him with the numbers of her fathers honours, and that puffs up his ambition. And thus hounded by all theſe raging paſſions, he knows not where to run, nor how to ſhelter: he tumbles down upon the ground, as if like an itchy horſe, he meant to eaſe himſelf by rubbing with it; and immediately ſtarting up, with his arms croſt, he pawes with his foot, as if he intended to beat the earth, becauſe it could not relieve him; but finding the earth could not help him, he throws up his eyes to heaven (an ordinary poſture even amongſt diſconſolat Atheiſts, fore-ordained by providence to prove their dependance upon ſupernal powers) thinking that the other goddeſſes had taken her up there, to be their colleague. After this he turns to the by-running ſtreams, but they glide away ſo ſwiftly, as that they will not ſtay to hear him;

him; and the fiſhes, as if it were in deriſion, leaps up, to ſhew him what a priceleſs thing is freedom. The inhoſpital air likewiſe, to aggrege his misfortunes, no ſooner receives his doleances, but each part of it, as if it were weary of them, poſts them away immediatly to another part yet remoter, and at laſt refuſes flatly to carry them any further: he vexes to ſee the crows, like frugal maſters of families, build their neſts, and feed their young ones; and to ſee thoſe organiſts of heaven, the chanting larks, from their natural cage the firmament, quiver out their melodious notes, the air opening it ſelf willingly to receive ſuch a pleaſant harmonie: and all theſe free from court care, and afflicting affection; whereas he, who brags of being created the maſter of all theſe, hath his head toiled with the cares of his family, and his breaſt burnt with the flames of love. At laſt, being refuſed ſhelter by all theſe, he addreſſes himſelf to that bold undertaker, confidence; who perſwades him to return to Court, and promiſed to make way for him. I am (ſaid confidence) that skilfull Phyſician, who hath recovered thouſands of patients, after that others have condemned them to die; I am that bold Warriour who hath oft recruited deſperat Armies; and by my hands have gallant and overweening Ladies been thrown in the arms, of by

them deſpiſed Gentlemen. Goutiſh fear is never able to overtake his prey, and he ſtands ſo long hearkning to reaſon, that the bird is flown before he come to the neſt; I ſtrike ſo oft that I muſt kill at ſometime; and I rally ſo ſuddenly, that I can never be beaten, or if I be beat, none dares twit me, leſt I fall foul on them alſo. And I pray you (continued confidence) as a Ladies favour is the greateſt prize in the world, ſo her refuſal is one of the ſmalleſt affronts: for, ſince all men confeſſe that none can ſufficiently merit a Ladies favour, what wrong is done, or what affront is received in not obtaining what was not merited; and ſeing a womans choice is attributed to her fancy, what wiſe man will eſteem you a whit the worſe, that her fancy conceited that ye were worſe than ye are? He may be a good archer who miſſes his mark once, and an excellent merchant who loſes one adventure: choice things are like diamonds of the rock, to gain which, pains are required; neither is the lame hands of fear, fit to dig in the mine of golden love. Fear is a cold humour, and ſo extinguiſheth theſe divine fires, whereas courage is an oyl fit to conſerve it. She loves you poſſibly, albeit ſhe proclaims it not; and there may be fire in that which ſeems only an hard flint; ſhe intends like all other women, to ſet a price upon her affection by the difficulty

of

of obtaining it, and will have the race to be long seing the prize is great; she will have you to muse the world take notice of her worth; and self-love, and vanity must needs have that comedy of Courtship entertained, because they are so tickled by it. And it is reason, that she should have some time to try his humour, to whom she intends to subject hers at all times. When we buy that which is of any value, a slight view will not satisfie us; neither would ye your self bestow your childe without a most strict enquiry what his qualities and estate were upon whom ye bestowed her.

To extricate himself from these jarring debates, he sends for an old Priest who was *Monanthropus* intimate acquaintance, and had likewise served his own father formerly, and communicates his design to him, and entreats him to deal with *Monanthropus*, which the Priest undertakes, and represents so cunningly to *Monanthropus* Lady, that he gains by her mediation her husbands consent; with this *proviso*, That *Ophni* should bestow his daughters estate upon her eldest son, who should carry her Name and Arms, and that the second should have the Dutchy of *Iris*. To which *Ophni* agrees, since the honour of his own family was not in the least obfuscated thereby, which was to be maintained intire, in the person of his second son. This being agreed to, betwixt

Ophni,

Ophni and the parents, they begin to sound the daughters inclinations, and her mother presses first, that she should marry, that the estate might be entailed upon her; whereas if she who was her mother, dyed, her father might marry a second wife, and so settle the estate upon her children. *Aretina* seems not to heed that discourse, only she said she would consult with time (a Counsellour whom experience had made wise) and that many young Ladies had been accounted famous, for living chaste, but never any for marrying too soon; that the bearers were oft-times broken by pulling fruit too soon; and that she would rather live without a husband, than marry without singular affection; for, seing a conjugate life was hedged in with so many thorny difficulties, and attended by so many dangers to those of her sex, she resolved never to marry, till she found one for whom she would be willing to hazard dangers, and encounter difficulties. At last the mother thinking that her daughter was like those who wil never bargain til they see their merchant; or like those merchants, who wil never sell freely till they see money; proposed to her a match with *Ophni* Duke of *Iru* (having formerly commanded her Nurse and Maids to speak of him with all respect possible) wherat *Aretina* smiling, told her, that such a big tree as a Duke, was not fit to be engrafted upon any other root; meaning

that

that he would never relinquish his own family, to maintain the honour of any's else. What, said *Ismaria*, if he bestow the estate which comes with you upon your eldest son, and his own upon his second son? really, replyed *Aretina*, I would not marry one, who honoured so little his ancient family, to which he owes all the difference, which there is between him and his servant, and for whose support his predecessors have toiled so much: for as a man should, and doth love his father more tenderly than his Prince; so a man should love his old heritage better than his Country: and I should hate him, who betrayed his Country to pleasure a Mistris.

Ophni had always hitherto with much instance and a superstitious observance payed his respects to *Aretina*, speaking with his eyes what his mouth durst not; but at last finding that darts thrown at so great a distance could wound but lightly, imboldned by her parents assistance, he expresses thus his passion to her one morning.

Madam, it appears that Nature, like all Artisans, becomes daily the more skilfull, and that in shaping others she hath been studying how to shape you, and hath also as they do, reserved the choicest of her stuff till she was fully assured of her own skill. Since therefore every thing that is new excites admiration, and since every thing that is extraordinary is new, I hope, incomparable Lady, that ye will pardon those who adore with respect, what nature hath made matchless by her skill, and since

she

She shews more art than formerly, why should not he admire more than formerly? As for me, Madam, I acknowledge that admiration invited me to know, and that knowledge engendred love; but oh! better to have continued ignorant, than to have become arrogant: for since love intends a conjunction, it must make a parity; and it is arrogance to wish that love should make a parity, where nature hath made such an imparity. Yet, Madam, suffer me to respect you, since respect hath imbosomed in it a subordination; and be confident, that my desires shall never advance beyond the skreen of a profound respect, till it be ushered in further by your irresistable commands, or at least connived at by your permission.

Aretina shunned to use any eloquence in her answers to him, but rather in discourse, gestures and all her other actions, endeavoured to reclaim him from his passion by a feigned shew of imperfection; but all in vain, for his disease had continued too long to be now cured, neither was he so blinded by his passion, but that he saw her dissimulation: which because it argued so much wit, did engage his affection more deeply than formerly. Her father continues to press her, but she declines the match, protesting that albeit she had no inclinations for any else, yet she had an aversion from *Ophni*; and to marry her to him, were to tye an eagle to a stone, or make a fish flie in the air: for that was as much contrary to her humour, as these actions were contrary to theirs.

Aretina finding her fathers perseverance in

that

it wherein she intended to shew so much obstinacy, acquainted *Agapeta* with it, who revealed it to *Megistus*, and dissuaded her likewise from it; and one day it was *Megistus* good fortune to have an occasion to flout *Ophni*; for at a Marriage of one of the Officers of the Crown, there was a solemnity to be used of running at the Tilt, wherefore *Megistus* feigns himself indisposed a day before, but at the day appointed he mounts himself in a blue armour, over-spread with the Ivie and the Vine twisted together; in his shield for a device, he carried two Hands grasping one Sword, and defending one Heart; the word was, *If against one, against both.* After that the Kings nephew had run his course against the Martial Knight (who was now returned to Court) and had almost broken his heart with rage, because he could not break a spear with success in presence of *Agapeta*, whom all the Nation did destinate for his Mistris; *Ophni* appeared next, who longed to give proof of his hitherto unexperimented valour before *Aretina*; his armour was painted over with a green field, wherein some fruits and flowers were beginning to flourish, but lookt as if blasted with a cold frost, and their leaves engrailed or beaten with hail; in his shield he bore *Cupid*, piercing a flaming heart, and yet trampling upon it; the word was, *Too cruel to be a god.* Against him appeared

Megistus,

Megistus, who had but presently entered the field; carrying upon the top of his spear *Aretina's* Picture, which made *Ophni* presently to single him out of the croud to be his antagonist; but the other sent a Trumpet to meet him, and desired to know if he carried her Picture also, which *Ophni* presently produced; whereupon both the Pictures were delivered to the Judges, to be given to the Conqueror. This done, they begin their carreer, and at the first encounter breaks both their staves, with equal success; and then drawing their swords, they bestow many blows very freely, but courage was not able to defray *Ophni's* charges in contesting after that fashion with *Megistus*; and albeit *Ophni* fought for a Mistris, and *Megistus* only for a Friend, yet there was greater disparity betwixt the Champions, than there was betwixt the Quarrels. Yet even in the Quarrel, *Megistus* had the advantage; for albeit he fought not for his Mistris, yet he fought before his Mistris, from whom no vizard could disguise him; neither desired he to be so disguised, but that she should know him; wherefore enraged to see an apprentice so resist him, he ramasses his courage, and by an irresistible blow, bears *Ophni* to the ground, so bruised that he was scarce able to recruit himself; and thereafter rides to the Judges, who deliver him both the Pictures.

Whilst

Whilſt all the eyes of the company are fixt upon *Megiſtus*, ſome enquiring after his name, others admiring his courage; and none daring yet to appear againſt him. The Kings Nephew vanquiſh'd by grief, aſwell as by the Martial knight, falls a ſwouning (ſhame contracting the heart, and denying the body a freſh ſupply of ſpirits; as its oppoſit, confidence, dilatats it, and ſends it freſh ſupplies flufhly) which withdraws all mens admiration from *Megiſtus*, each running to recover the other, giving *Megiſtus* leave to retire ſecretly to his bed without being noticed.

The Tilting ended, *Ophni* retires to his chamber, diſtracted with rage, and confounded with ſhame, trembling by the chilneſs of the one, and burning by the heat of the other; curſing providence for the niggardly allowance of ſtrength it had beſtowed upon him; and his own heart, for daring to engage in a quarrel which it was not able to maintain. Yet *Monanthropus* and his Lady, who valued not much ſuch trifling affronts, did proſecute their former intention, but with very bad ſucceſs: for *Aretina*, who could never remember *Philarites* but with affection, could never remember *Ophni* but with diſdain: neither could her affection taſte any more ſatisfaction in his ſociety, than a ſtomach which is full already of excellent entertainment, is able to reliſh an ordinary diſh which is ſet before it. Which at laſt

Ophni

Ophni perceiving, he resolved to undermine, what he could not storm, and plots this project.

Monanthropus had now retired to his own Country-house, for a fortnight, where *Ophni* goes to give him a visit, after that he had first hired a Pirat, who frequented those coasts, to go and lye before the house secretly. At his coming there he deals with *Aretina's* Nurse (whom only of all her servants his bribes, and her Mothers commands, had gained to his faction) to tryste *Aretina* down to the shoar one morning very early, where she was no sooner come, than the Pirat who waited behind a rock with fourteen men, falls upon her, and her Nurse, and Maids, and makes them prisoners; which *Ophni* at some distance perceiving, comes running to them, with his sword drawn, as if he would have rescued her, and begins to combat with the Pirat, whereupon he who held *Aretina*, holding a sword to her breast, swore that he should kill her, if he yeelded not: This seemed so to prevail with him (joyned to the eyes of her hellish Nurse, who knew all the mystrie) that he submits, and becomes their prisoner, and are all carried a shipboard, *Aretina's* Maid only excepted; whom *Ophni* had ordered, that she should be suffered to escape, both fearing that she favoured too much *Philarites*, as also, that she might inform *Monanthropus*, that *Ophni* was not accessory to

the

the plot, but rather testified much courage in fighting, and much affection in rather yeelding, than that she should have suffered by his resistance. At their entry a ship-board, the Pirat testified very much respect to *Aretina*, protesting that he had no design in her surprisal, but only to oblige her father thereby to mediate his peace with the King: For which reason likewise, he thought himself most fortunate, in having intrapped *Ophni*, whose friends at Court might be very stedable to him: wherefore he permitted them for their mutual solacement to stay all day long in one cabine, allowing each of them a several cabine at night. But all these opportunities, albeit seconded with much importunity, both from *Ophni*, and the old Nurse, could not pull *Aretina's* ear so low, as to hear what they prest in relation to that match; she seemed to undervalue those dangers, which would doubtless have seemed terrible to others; For, as she said one day to the Master, high spirits were like high mountains, whose tops being above the cloudy firmament, were no wayes troubled with the storms and tempests which molest the valeyes; and that great minds were like great bodies, which scarce the greatest windes could move out of their places; these discourses astonisht the Pyrate, and rendered *Ophni* yet more desperate then formerly; finding that neither fear nor

love, neceſſity nor affection, were able to effectuate his deſign; for when he ſpoke to her of his paſſion, ſhe told him that neither the preſent place, nor her preſent humour could permit her to treat of ſuch matters; which required calmneſs of ſpirit, and the aſſiſtance of friends, of both which ſhe was deſtitute at that preſent; as alſo, that ſhe was confident, the world would miſconſtruct that love, whoſe birth-place was a priſon; and would blame that choice, which was made when there was none elſe preſent to be choſen.

Theſe endeavours were unexpectedly blaſted by an accident, which manifeſted how much the divine powers affected that match, betwixt *Philarites* and *Aretina*, which they themſelves had at firſt made. For *Aretina* one morning, alledging that ſhe was indiſpoſed, entreated the Pirate to ſet her aſhoar to take the air, and the rather, becauſe ſhe heard that the coaſt whereupon they ſailed was the coaſt of *Thracia*, where ſhe knew her dear *Philarites* reſidenced for the time. To which the Pirate, at the entreaty of *Ophni*, after ſome reluctancy, condeſcended, knowing that the adjacent Land was a meer Wood and Deſert, where no ſurpriſal was to be feared; and ſuffered *Ophni* to go alongſt with her, in company with himſelf and twelve others of his train, well armed; and after they had ſent one to view the ſhoar, who returned, aſſuring them that all was ſecure:

They

They came aſhoar themſelves, and for their recreation went up to a pleaſant Wood, where the thickneſs of the trees afforded them a pleaſant ſhade. They were but immediatly ſeated, when the claſhing of armour near the ſhoar, invited their curioſity to try who were the combatants, and ſo ſtarting up, they perceived two Knights, diſputing with equal courage, a quarrel wherein their fury made *Ophni* believe that they were much intereſſed. *Ophni* who never uſed to be an idle ſpectator of ſuch diſputes, girding himſelf in the Pirats armour, after he had paſt his parole to return a ſhip-board (leſt elſe his complot with the Pirate might have been diſcovered) he runs down to them, offering to be umpire betwixt them: But they were ſo buſied with their conteſt, that they had neither time, nor deſire to imbrace or thank him for his proffer. At laſt the Knight with the black feathers called to the other, to leave off their groundleſs combat, aſſuring him, that *Aretina* was the only Lady living, for whom he carried any affection; and that albeit he had ſpared to ſtrike at him hitherto, endeavouring only his own defence, yet hereafter he was to expect no further favour: and as to *Arethuſa* he diſclaimed any intereſt in her, beſides what all others of her ſex and endowments might juſtly challenge. The other (who becauſe of his mask) was only to be deſigned by his buc-

quet of white and red feathers, throwing immediatly down his sword, lighted from his horse, and craved the other pardon; protesting, that next to *Arethusa*, he would honour him above all the world. Whilst they are thus imbracing one another, *Ophni* who raged to hear *Aretina* owned by any besides himself, cryes, Sir, whatever you are who wears the black feathers, you must satisfie justice for daring pretend to *Aretinas* favour, and before ye depart from this place, my sword shall punish such unpardonable arrogance, and with that drawing upon him, he forced the Knight with the black feathers to depute his sword to answer for him, and in sharper terms than *Ophni* expected; for at the second blow, *Ophni's* armour suffered the black feathered Knights sword to enter at a breach, which his strength had made for it, near the heart, out of which, in a very short time the life issued out, waited upon by a floud of blood, running away, as it seemed, from the mercilesse hand of pale death. The Pirat and his attenders perceiving *Ophni* engaged, had hitherto keeped back, fearing to rob him by their assistance, of a victory which might possibly endear him to *Aretina*, but now seeing him fall at his enemies feet, did run down to revenge a death, which with so much grief they resented: the two Knights did joyntly encounter them with so much courage and resolution, that

four

four of these Pirats were killed before either of the Knights had received one wound, and whilst the Knight with the black feathers was dispatching another, two Gentlemen who missing their Master the black Knight in the morning, had traced him thither, came galloping up, one whereof struck the head from a fellow who was drawing a blow to strike his Master. The other Knight likewise had by killing the master Pirat, perswaded the other two to flee to their boat; but they were easily overtaken by these two Gentlemen, who were on horse-back, from whom they begged their lives upon their knees, which was granted them, and so they were brought back to the two Knights; the one whereof, and who wore the black feathers, was the generous *Philarites*, who stood disarming *Ophni*, whose head-piece he no sooner took off, than he knew him to be his intimate friend the Duke of *Iris*, to whose civilities he had been so much addebted during his residence at the Court of *Egypt*: it astonisht him to see the Duke in that place, and it grieved him to consider that his sword should have put him in that condition: and albeit he remembred how the quarrel was for *Aretina*, yet friendship provoked him to a compassionat resentment, and to deck the mournfull hearse of the Duke of *Iris* with pearly tears; albeit he could not but hate the lover of *Aretina*: But whilst *Philarites*

eyes were writing in tears *Ophni's* epitaph, *Aretina* (whom her two keepers had abandoned) not knowing who these Knights were, had flung her self at his feet; but no sooner raised she her eyes, nor threw he down his, but the rayes which were darted from either, seemed to know one another at their first approach, and posted as it were back to acquaint the body from whom they were sent, what a strange encounter they had met with. *Philarites* no sooner perceived that this was the divine *Aretina*, than presently raising her with both his hands, he throws himself at her feet, who was lying at his formerly, and with an accent which spoke passion, he thus expresses himself. Peerless *Aretina*, it is a crime to doubt who thou art, seing none resembles thee; or, how can he forget thee, who minds nothing besides thee? for the meanest of those hundred curious traits (which are but mean when compared with what we see not) is able to convince the dullest amongst men, that ye are doubtless *Aretina*; and the only thing which diswades me from believing it, is, that my destiny hath been so hard formerly, that I can hardly now believe that it would permit *Aretina* to land in a place where *Philarites* might be serviceable to her. Here *Aretina* interrupted him, saying, That he was injurious to the most and ever just gods, in alledging that they favoured not a person of his high

deserts;

deſerts; neither were his petty afflictions to be liſted amongſt real misfortunes: for as the earths off-ſpring is ripened by the cold and dark nights, aſwell as by the hot and bright Sunſhines; even ſo, generous minds are accompliſht oft-times as much (if not more) by their misfortunes, aſwell as by their ſucceſs: wherfore uſe moderatly this occaſion, which ye ſeem ſo to value, and loſe not by your inſolence that affection in *Thracia*, which your modeſty & patience gained in *Egypt*.

After this, ſhe entreated him to lead her to ſome retired houſe, where ſhe might recreate her weather-beaten body; which ſickneſs formerly, and joy now both had, and did infeeble extreamly; for our life being a lamp, it cannot no more be ſaid to burn well, when by the nimious heat of joy it is all on a fire; then when cold melancholy ſeems to extinguiſh its flames. By this time the other Knight, who was the renowned *Ariſtobulus* had come up, and after his ſurpriſal (occaſioned by the extraordinarineſs of *Aretina's* beauty) was ſomewhat over-paſt, he accoaſted her thus. Madam, I hope ye will pardon me for calling in queſtion what you are; for my heart, as a ſubject to the divine *Arethuſa*, hath taken oaths of ſupremacy and alleagiance, whereby it is bound to acknowledge none her equal, either in beauty or endowments; wherefore, Madam, I wiſh ye were no mortal, leſt your being ſuch

should tempt me to commit treason against her beauty, by forcing me to acknowledge that it is but second to yours. *Arethusa's* beauty (replied *Aretina*) is so much noted and admired by all who have but heard the smallest catalogue of beauties recited, that it's rather a jest than a complement, to place such an ordinary face as mine in one file with hers, to whom it were a disparagement, to say that my face and hers had any traits that were common to both; the one having nothing, and the other wanting nothing, which the proudest amongst men can esteem praise-worthy. After this they retired to an house of pleasure, which *Philarites* father had caused build for himself, whilst he was young; and which *Philarites* self had caused repair and repleniſh, wherein he did often solace himself with the remembrance of her whom he now enjoyed: after their arrival, *Aretina* fetcht a short walk about that sweet place; which lurked in the bosom of a wood, fearing (as it were) to be discerned by any, upon the brink of a shallow river, to whose bottom the weakest eye might easily travel; and whose streams mumured as they past by, because they were not suffered to stay longer in so sweet a place; and where the hand of accident, had carved in the surface of the over-topping rocks, thousands of various shapes and figures, to recreate a melancholy fancy, and which, like a stone book,

book, seemed full of apprehensive *memento's*. Here *Philarites* used oft to read, as he imagined, the story of his love. Something represented to him *Aretina*, something *Agapeta*, and something his kind friend *Megistus*. At other times he thought them emblems of his love, and at a third time, he thought them horoscopes of his good or ill fortune, accordingly as he himself was for the time affected. After this they entered a chamber, wherin pleasure had made parade of all her richest furnitur, and here, whilst the supper was a preparing, and *Aristobulus* was gone to sleep after his long watching, occasioned by his torturing jealousie; *Aretina* leaning upon a window (in at which the vine and orange trees seemed to peep, as if they desired to admire the sumptuousness of the room) entreated to hear a brief relation of his adventures since his departure from *Egypt*.

Madam (replyed *Philarites*) my journey was rather pleasant than memorable: for after that a gentle gale had civilly convoyed me over to *Lacedemon*, as if I had been related to *Neptunes* family. I landed at *Ipsi*, where I did meet a great many officious servants, some whereof carried my boots, and others my spurrs, and I believe some were so willing to testifie their respects to me, that they would have carried my purse also, if I would have suffered them: At supper my

Land-

Landlord came to taſte my wine, and alleadging it was not good enough, deſired the Drawer to fetch ſome out of another tun, which liked him not neither, wherefore he deſired (after he had chided him) that he ſhould bring ſome of another colour; but finding that my ſervant grumbled (which was really to ſee ſo much wine forced upon us by a cheat) he roſe himſelf from the table, and as if my ſervant had been offended at the badneſs of the wine, he ſaid that he himſelf ſhould go fetch ſome better, and albeit my ſervant entreated him to ſtay, telling him that he was miſtaken, yet he would needs go, craving us ſtill pardon for his Drawers miſtake: ſo down he goes, and brings up that ſame wine which had been preſented to us formerly in a flaggon, and fearing leſt my ſervant ſhould diſcern that it was but little more than half full, he did out of civility to my Lordſhip, fill it himſelf; and pouring it in a glaſs, coloured ſomewhat like the wine, to conceal its ſophiſtication, he holds it up to the candle, ſwearing that it was a lovely wine, but that it had ripened no where ſo well that year as it did the laſt. His diſcourſe all the time of ſupper, was in praiſe of the Egyptian Nobility, whoſe generoſity and liberality he commended much, without mentioning any other vertue. After ſupper, he cauſed remove my clogbag out of my ſervants chamber (as my ſervant told me after;

afterwards) telling the Chamberlain, that albeit he ſerved a Nobleman, yet he knew by his looks and deportment, that he was a Gentleman, and ſo it was not fit ſo to embaraſs his chamber; but to morrow he made us pay for that chamber alſo, alledging that if it had been void, he might have had a gueſt for it, but if that occaſion had not offered, we ſhould not have payed for it. Thereafter when I askt why there were ſo many cheaters in that Town? they told me, that all frontier Towns were ſo: for being accuſtomed with ſtrangers, whom they preſumed ignorant of all prices, they extortioned them at their pleaſure.

The next morning I took horſe, and having dined at *Elpis*, I ſtrayed in the afternoon, and could find no houſe, till at laſt the dark clouds clad in the nights livery, did uſher their melancholy miſtris into our hemiſphere, and told me, that after that darkneſſe did ſet its guard, ſtrangers were not permitted to paſſe. Wherefore I retired to a caſtle, which I ſaw afar off; and by the time I came to it, the charitable heaven had ſet forth its lanthorn the Moon to ſhew paſſengers the road: and as I entered at the gate, I ſaw a poor fellow helping an old bridle at the moonſhine: My ſervant thinking it had been the hoſtler, called to him to hold the horſes: but at laſt came one of the ſervants, who hanging out the ſign of a, *Pleaſe your Worſhip* to that poor fellow

low, gave us to understand that he was a Knight, he advances to us, and told us that we were out of the road; for *Thessone* the next Village was but two leagues off, where we would be very well accommodated; but *Kalodulus* assured me that it was three, and entreated me to stay: wherefore I at last perceiving that this was the Master of the house (who stood helping his bridle at the Moonshine to save a candle) I told him, that I behoved to stay that night. This made him reply, that he could not accommodate me, for all his furniture was transported to his other house. At this reply, his son who was an ideot, cryed out, *Ha, ha, father, devil another house have ye.* This put the father out of countenance, but he desired us not to notice what he said. At last, overcome by our importunity, he rather suffered than invited us to advance, and welcomed us as an old miser welcomes death, when the Physician assures him that he cannot live: but all the sport was, to see with what a troubled countenance, the Lady was brought to bed of a consent to let us stay; meer necessity supplying the part of a Midwife to that hard and painfull birth. After we entred the house (which seemed because of the infrequency of the indwellers, like a body without a soul) the Knight with a discourse of the poverty of the Nation, and of the greatness of the taxes, joyning to this, that large

large houſes, ſuch as his, were monuments of the builders folly; for beſides the money ſpent both in building and maintaining them, they did likewiſe invite ſtrangers to lodge, and enemies to gariſon in it. Whilſt we were thus paſſing time, I heard my Lady ſcold at her ſervant, for ſuffering all the beer to run out, by pulling the ſpigget out of the barrel, and thereupon coming in to us in a chafe, ſhe excuſed her own misfortune; but ſhe told us that we ſhould have a drink of whey, which was very wholſom in that hot ſeaſon; as alſo, we ſhould have ſack to correct its coldneſs: ſo the ſack is brought in a great bottle, and all is filled out in a big glaſſe, and given to the Lady, who drinks to me, but when I intreated her to taſte it a little better, ſhe told me, that albeit that ſack was not hot in the mouth, yet it was very hot in the ſtomack, and that the Phyſicians had forbidden her husband to drink any more than two ſpoonfulls of it; but I no ſooner got it in my hand, than I drank it off: foreſeeing that I was in a place, where all the year was a continued *Lent*, wherefore I reſolved to make drink aliment, albeit Philoſophers and Phyſicians both call that much in queſtion. At ſupper we had ſome pulſe, egs, and peaſe, but no fleſh; for, as the Lady ſaid, ſhe could hardly in conſcience ſuffer a poor pullet to be murdered to ſatisfie her appetite. Truly wife, added her husband, that is

good

good philoſophy; for fleſh is not thought natural food for man: for we ſee that children (in whom nature is not adulterated by cuſtom) love fruit better than fleſh; as alſo, if it were natural, we might eat it as nature hath provided it; but now we ſee that we roaſt, ſeeth, and fry it, elſe it cannot be eaten: as alſo, nature hath beſtowed long and ſmall teeth upon thoſe beaſts, and long beaks upon thoſe fowls, which moſt devour fleſh for their aliment; whereas it hath given man teeth long and broad. Phyſicians alſo eſteem it not ſo wholſome as other meats are, for it being before concoction, equal to our fleſh, it is by concoction ſublimated above it, and ſo not fit to feed us: and we find that when it corrupts (for all of it cannot become aliment) that it is of all putrefactions the moſt hatefull; for bread, roots, and ſuch like things, albeit they putrifie, yet ſtink not; but fleſh, when corrupted, ſtinks extreamly. After ſupper, we went to bed, without having any drink put in our offer, to excuſe which, the Knight alleadged, that he heard that it was the cuſtom of our Country, for the Egyptians uſed to ſay by way of proverb, *that he who goeth to bed thirſty, riſeth wholſome*; for thereby defluxions were occaſioned. The next morning the Knight appeared in an old ſattin doublet, having a little piece taffata hanging down from it, to perſwade us that it was lined with it, but I perceived

ceived that it was only doubled with green linen. He wore likewise silk stockens, but exceedingly shattered by age, to conceal which he had folded them all in degrees. After I rose, I went to the Garden, where my Lady was gathering nettles to make broth for us; I perceived she wanted her stockens and shoes, which she thought was concealed by the length of her gown; whereupon (to revenge my self upon her for my bad entertainment) I took her hand and walked alongst a place with her full of nettles, which, as I perceived by her countenance, did burn her feet; yet durst she not complain, fearing to discover thereby her own nakedness. After my departure from this, my stomach had almost expired, leaving me nothing but hunger in legacy; a debt so urgent, that I behoved to ride to a neighbouring Village to satisfie it: but whilst I was in my way to it, the angry heavens, sighed wind, and weeped rain for the suns absence, which some troubled clouds had imprisoned all that morning; I over-hyed a fellow, whose gray hairs, rather than grave garb, informed me that he was ancient; he was riding in a pair of Spanish leather boots, which the excessive rain had mollified so, that they seemed to become tender-hearted at the heavens weeping condition; his head had been well poudered, and by the rains assistance had made excellent morter; yet all the morter which was there, could hardly

hardly have patched up those cracks which I perceived thereafter to be in his brain: His cassock was of black satin, which was so hospital as not to refuse the rain lodging; thus he rode and bathed all at once. After we had ridden half a mile together, he asked if I had ever heard of a Physician called *Nisus*, who lived in that Country, whose skill had kept so many alive, that the inhabitants complained that the place was become too populous. I who perceived, or at least conjectured by his habit, that he was of that faculty himself, told him that I had oft heard of him; and that it was reported that he could defend the weakest body against the strongest assaults of death, and that he could chase out deaths ordinary avantcurriers, melancholy and sickness, albeit they were once entred; and that the great-grand-children of ancient families had conspired against him, for starving so their wearied expectations, for none dyed (as I heard) except some few Sextons, whom want of imployment had quite famished; Truly (continued I) I would ride forty miles to see him. Good Sir, replied my companion, ye extoled him too much; but such as he is, Sir, he is your servant, for I am the man: At which I seemed so overjoyed, that grasping him kindly (though rudely) in my arms, I pulled him quite from his horse; and thereafter, craving him pardon, I helpt him up again. After a miles

march,

arch, his horſe did begin to weary, and at laſt became ſo uncivil, as to refuſe to bear his maſter ompany; whereupon the Doctor lights down, nd taking up his foot, he endeavours to find his alſe, which he ſwore was a caprezant, and that behoved to cauſe give him a clyſter; but (ah isfortune) whilſt he is muſing upon the diſeaſe, he horſe, weary of ſtanding upon three feet, kicks is Lordſhip into a ditch which ſtood near by, hence we could hardly pull out: when we had alled him out, *Katodulus* ſayes to him, Truly, ir, it appears ye dive deep in any thing wherein e once enter; but I admire why ye carry with ou ſuch a horſe, except it be that becauſe ye are Phyſician, ye cannot want a skelleton for your natomy. After he was re-mounted, he entertained me with a deſcription of a Lady in *Niſbe*, whom he loved dearly, deſcribing all the parts f her body, as if he had been anatomizing; and o conclude all, he took a Letter out of his pocet, which he had directed to her, and whereof e beſtowed upon me this copie afterwards.

Faireſt of all created creatures, yea, fairer than Dia*and all her Nymphs, albeit they were chopt in one; e harmony of your well-agreeing colours, makes my ulſes dance to their muſick; and your beauty, like a reat gale, hath ſo filled the ſails of my deſires, that it ath driven me out of the harbour of eaſe, into the ocean f Love. A ſurfet of your diſdain, hath (as all cold ings do) caſten me in a feaver of rage: your anſwer*

to this Letter must be the crisis, by which I am to prognosticke my death, or recovery; But I hope, Lady, that ye will not murder him, who hath saved so many, and who hath been born to save mankind. Ye may perceive the strength of my love, which makes me so eloquent that I could court Mercury *if he were a woman; And albeit ye undervalue my plethorick eloquence, yet all our Ladies here are struck by it in a lethargie of admiration. O my pretty lovely thing, love him who loves thee best of all things, and send a receipt for this disease to your sick* Nilus.

We arrived that night at *Lacedemon*, where at supper I did meet a young Gentleman, whose grave aspect did conciliat respect to what he was to speak; after supper I invited him to my chamber, and there I did enquire how affairs byassed in that Nation, and who was the Axletree upon whom that large orb of Court did roul; after this we digressed from Courtiers, to Court-imployments, whereupon he thus charactered to me the emptiness of that so much desired trade.

Sir, my experience hath pilgrimaged through most, and my meditation through all those follies wherwith our reason is ensnared, and whereby our happiness is betrayed; yet amongst them all I perceive that none hath gained so many proselytes, as Court-vanity: There it is that men run to ruine in Coach, and flee with feathers to folly; and I am confident, that if men took as much pains to gain favour in Heaven, as they do

to

to ingratiat themſelves at Court, that they could not miſs to be canonized as the moſt eminent in the Kalender of Saints. That is the Butt at which all men level the arrows of their affections, and that is the Idol which all men worſhip. Wherefore, Sir, at my firſt arrival at Court, I endeavoured to find out the reaſon why in the circle of humane happineſſe, Court was made the only center, to which all the other pleaſures, like ſo many lines, tended, and in which they were all terminated; but I muſt acknowledge, Sir, that without borrowing the eyes of thoſe who ſo much admire it, I ſhall never be able to ſee in it that ſatisfaction and amiableneſs, which they ſo much dote upon: But to make your judgment judge, I ſhall relate to you the trade which I conceive moſt of them drives. All night they wreſtle with their giant, fears and cares, til at laſt, neceſſity, with much difficulty, draws the curtain of rather ſlumber than ſleep before their wearied eyes: but yet their judgment no ſooner leaves off, than their fancy begins to work; and as they thought whilſt awake, ſo now whilſt aſleep they dream of competitors, and enemies; of miſ-informations, and challenges; and after ſome time their eye-lids ſtart up in ſpight of ſleep, and then their minds are preſented afreſh with a large inventory of by-paſtaffronts, and future fears, all written with the black ink of diſquietneſs. And

thus they toſs and tumble, where a poor Country-man would find much refreſhment; ſometimes upon one ſide, ſometimes upon another, their ſouls (which only in this, are maſters of, and command their bodies) drawing the bodies after them, and making them toſs and turn, as they are toſſed themſelves. After that the Sun hath ſent its rayes to ſalute them in its name, then they muſt ſleep, becauſe ſleep is then unnatural: the morning being thus ſpent, they ſpend (or rather miſpend) the forenoon, betwixt a comb and a mirrour, conſulting now and then their pages, whether they be well dreſt or not. And now they ask whether the King be gone a hunting, or not? (his motion being the only ſcience which they ſtudy) and if not, they poſt to Court, putting that complement upon his Majeſtie, that for haſte to wait upon him, they diſpenſe with their matines. And there, like *Democritus* atomes, they wander up and down in the ſphere of chance, and poſſibly ſtand in ſome antichamber, like thoſe pictures which the cunning needle hath depenciled in the curious hangings; meditating upon nothing but how to make ſome Grandee take notice of them, or how to pay an earth-deep reverence to any whom they know to be a Court-darling. At dinner they ſurfet one day, and are ſtarved another, their purſes being like the damme of an ill-going Mill, which muſt

be

be cluſed up two dayes to make it go the third; there, if they meet with any Country Gentleman, they tax him for being unfaſhionable in his cloathes, and rural in his deportment, thinking thereby to diſarm him of his confidence, that thereafter they may foil him at pleaſure. And really, Sir, I perceive that they mould their faſhions and modes of new every year, not ſo much to pleaſure their vagrant fancies, as to make Courtſhip an Art which one muſt be alwayes learning: For, if theſe ſtood alwayes fixt upon the ſame center, a Gentleman who had ſpent a year at Court, and then had retired to the ſweet boſom of a melancholy life, might know as much as they, but now they in this, (and in this only) muſt learn ſomething from the nothing-beſides-knowing Courtier. This done, they proceed to diſcourſe of affairs of State, dropping a word or two of ſome myſterious forreign tranſaction, and ſtopping there, as if they would not decipher ſo great a project; and ſhake their head, as if they could prognoſtick the event, of that whereof they know not the cauſe. Wherefore, Sir, I will recount to you a jeſt, put lately at this Court upon one of theſe State-mountebanks, by a Country-Gentleman, who coming one morning to viſit the Courtier, he asks what news? none, ſayes the Gentleman, ſave only that *Thraſtus*, one

of

of the Thracian Nobles, is dead; which they say is an irreparable losse to our King. *Thrasius* dead, replyed the other, the gods forbid, for he was one of our intimate friends, and with that he fetches a turn or two, folding his hands, and testifying much grief; wherupon the Gentleman turning to one of the by-standers, tells him in his ear, with a smile, that in conscience he never heard of any such person: After dinner is ended, they return to Court, carrying alongst with them their Country friends, and in their way salutes hundreds of persons, whom they scarce know, pretending that these are their special good acquaintances: And if the King smile (though his smile be occasioned by some inward thought) they will swear it was upon them; or if he call them, though meerly by accident, and desire them to do any thing of the meanest concernment, they will pretend that it was a weighty particular which he did communicate to them. After this manner they mis-spend much of that little time which providence hath not given, but lent them; making their bodies their souls, and their pleasures their paradise, till at last, after they have acted the personage of youth in this comedy of Court, age dismantles them of all those ornaments and perfections, which made them formerly be accounted Gallants, and then they

they are turned off without any reward, besides the hatefull name of an old Courtier. Oh then happy he who impales himself within the circuit of a Country Cottage, suffering his thoughts to travel all over the large orb of the creation; and when they return loaded with the spoil of solid knowledge, feasts them with home-bred morality; there none compets with them, neither are they oppresst by any, their time is not trifled away by idlings, nor their humour violented by debauch'd persons; how much then are we obliged to Court, which like a boil in the body politick, draws to it all those malignant humours, which else might hugely annoy all the other members? But I admire what pleasure can the Country be debarred from, whereof the Court participates; for, whilst the species of all these soul-delighting pleasures, are in the eye, they are no pleasures, (else brutes might taste that true sweetnesse) and when they are from the eye convoyed to the inward faculties; then they differ nothing from pleasures meerly imagined; so that a Country-man, may under the shade of some great Oak, or upon the brink of some murmuring River, tast as much pleasure, in envisaging or viewing his own contemplated happiness, as a Courtier can in eying the real objects of Court delights. There are some who

(like

(like the Whales) never leave the Ocean of pleaſure and publick imployments, till they be wounded by the darts of affronts, or diſcontentment; and then they run aſhoar upon a private life, but, like ſhips beat into a harbour, ſtay no longer there than the boiſtering ſtorms arreſts them in it. Theſe are not the true diſciples of ſacred prudence, elſe the ſame experience which ſent them thither, would retain them in it, and their life and their reſolution, ſhould have the ſame period.

Philarites was interrupted here by a Troop of Gentlemen, all masked, who entering the Hall, made ſuch a noiſe, that *Philarites* was thereby invited to viſite theſe unacquainted gueſts; but no ſooner did they ſee him, than ruſhing on him, they advertiſed him, that he was their priſoner, and thereafter carrying *Aretina* alongſt with them, together with *Ariſtobulus*, whom they found aſleep, they march down to the ſhoar, whence by their ſhallops they were carried a ſhip-board.

FINIS.

Here is continued the History of ARETINA, *which was too abruptly ended in the former page.*

THe Sun seemed to decline, that he might bath his scorching, and scorched beames in the cool Ocean: And *Hesperus* was beginning to rendesvouze his sparkling Spangles, in the azure Heavens: When these incomparable prisoners, *Philarites*, *Aretina* and *Aristobulus* were brought aboard of that Pirat-Ship: The melancholy *Aretina* had nothing to consolat her in her disconsolat captivity, except the presence of her dear *Philarites*, whose danger notwithstanding did imperfectionat extreamly the sweetnes of his presence, which jealousie was transubstantiat in despair by the Captains placing each of them in distinct Cabines, leaving only melancholy for their attender, and a keeper for their train. *Aretina* had scarce envisaged their Avantcurriers of fear, and breathed up her first sighs: When the Captain entering her

Cabin, entreated her to come forth to observe something that was very remarkable; *Aretina* knowing that it was folly to disobey the entreaties of these who may at pleasure command, obeyed him: But alas, poor Lady! No sooner did the light of fourty Torches, handed up by as many masked Souldiers, discover to her tear-be-dimed-eyes the Deck of their Ship, then with it, it discovered likewise to her, fettered *Philarites*, who expected patiently the bittereſt insults of his enemies rage. *Aretina* starting back, had almost deluged her soul in tears, and evaporated her life in sighes, had not *Philarites* by this discourse arested that inundating passion.

Madam, (said he) Albeit Death be the greatest of changes, yet shall it never be able to change the greatness of my affection to you; neither is there any thing in this the archest of terrours, which afflicts me besides the thoughts of leaving your favours unrequited, and your person unguarded, yet, Madam, I hope that the unexpectedness of this fatality, will pardon the first, and that the Omnipotent Justice of the never good relinquishing Gods, who have arsenalled thousands of thunder bolts in the clouds, to execute their just commands, will never suffer the last to be oppreſt: for, albeit some complementary Athiests, thinks it a disparagement to the Al-disposing Dieties, to eye and predecree

decree the meanest of actions, yet it were a great theefs of faith, to believe that they would relinquish a person, for whose satisfaction, and to celebrate whose praises all the rest of the world seems (next to that of the immortal Gods) to have onely been created: but should I fear misfortunes, seing, ye (Divine Princess) can by bedewing my Hearse with one tear, make me accomplishedly happy. And seing I die regrateing my separation from you, let me die regrated by you, and erect for me a monument in your precious remembrance.

This discourse had almost entranced the passionately compassionate *Aretina*, when her father *Monanthropus* (who had all this time been an undiscovered witness to what had past) touched with the affliction of his daughter, and sufficiently convinced of her affection to *Philarites*, which he could never formerly believe; issued out, and imbracing her, entreated her not to fear the event of a fatherly experiment. *Megistus* did at the same time unvizard his face, and running to *Philarites*, hugged him in his arms. Whilst one of the Souldiers did unty him, immediately thereafter they entered the Cabine; and having shut the door, *Monanthropus* relates to them (whilst they were yet astonished with amazement) how that *Megistus* had plotted that suppriſall, to convince him of the mutu-

all affection that they caryed to each other; and thereafter turning him to *Philarites*, he assured him that he esteemed his daughter happy, in being noticed, and much more in being loved by a person of such eminent qualities, but that he was sorry that he was able to bestow no better requital upon him; to whose valour he owed first his life, and next the rescue of his daughter, who only made his life and estate desirable to him. *Philarites* interrupted him here, with this reply, Sir, albeit I had as really engaged by my services the immortal Gods, as ye in complement acknowledge that I have engaged you, yet could not the treasure of their unexhaustible al-sufficiencie, remunerat me with any thing more acceptable then *Aretina*; So that, Sir, if you will Authorize my pretentions to serve her, you shall thereby put me above the power of desiring any new addition to my present happiness, to whose hight, fate shall not be able to add the least measure. After this, imbraceing *Megistus*, the Gods (said he) fearing that man who placeth all vertue in advantage, would never put a true estimate upon friendship, if it were not seconded by reall advantages, do oft afford friends occasions of succouring each other in their mutual extreamities; neither have I time, nor you modesty, to hear me catalogue your favours, which I shall alwayes esteem as such, as

that

that none but you could bestow them; and as oft as my pulse beats minuts, my heart shall coine thankfull resentments of them.

Thus did these overjoyed lovers, and generous friends, both admire, and congratulate each others happinesse; thanking fate for her complacency, in leaving them nothing to seek now, but the continuation of what she had bestowed already, and unbridling their own passions with an indicible satisfaction, yet such a satisfaction, as that albeit it was compleat for the present, did notwithstanding receive a new accomplishment from the apprehension of the future; and albeit love possest entirly all the corners of their breast; yet were they repleat with friendship like a tunn, which albeit it be full of burnt coals, will never the less hold its just measure of water. Neither did the intensnesse of their friendship, cool, in the least, the heat of their love, but both like two hands, did by their mutual heat excite mutual order in each other.

Philarites glad to have these Nobles in a place which he was born to command, entreated they would do him the honour to go aboar, to recreat their incommodat bodies, against whom the sea, and season had us'd so much rigor. And to this they presently condiscended, and went aboar at that same place from which they were carried; but whilst they were walking through

the forrest, which verged upon the ocean, the clashing of armour not far from the beaten path, did awak the courage of the three generous Knights, and importuned them to ride hitherwards: at their arrival upon the place, they perceived a Gentleman, whose armour was windowed with breaches, and whose blood was removing from its shattered lodging; beside him lay two of his servants slain; against him fought only one, who, to their admiration, was covered with *Philarites* armour, which the bearers sword (seconded by much skill) had so well defended, as that they had as yet suffered but little in the quarrel; they were scarce advanced his length, when he had disarmed his adversary to whom he thus spoke.

Sir, these who fight without a quarrel, fight oft without success; neither are the Gods so idle spectators of humane actions, as to suffer courage to be the sole arbiter of such conflicts: your civil inquiry might have probably gained you a friend, whereas your rudeness hath lost you your sword, and your want of discretion, hath put you now upon the discretion of your enemy. Noble Sir, (replyed the other) your armour occasioned both my inconsideratness, and my mistake; for they induced me to believe that you were *Philarites*, against whom my revenge was only levelled. You are not much mistaken in this quarrel, answered the other, albeit ye be

mistaken

mistaken in the person; for our quarrel shall still be one, though our persons be different. Upon this, *Philarites* presently started out, and calling aloud to him who was the conqueror, hold, Noble Sir, (said he) least ye pluck from that *Philarites*, for whom ye pretend so much friendship; the occasion of punishing one of his own disloyal subjects, who breaths by his clemency, that life which he would so willingly hazard against him; he shew him formerly by continuing his life, how little he feared his malice, and now by condiscending to fight him, he will evidence how little he dreads his courage. This discourse surprised both the vanquished, and vanquisher; but *Megistus* and *Philarites* were as much surprised, as either of the other two; when he who had spoken so affectionately by throwing off his cask, shew them the face of the *Martial Knight*; who having come to *Thracia* in pursuit of the Pyrate, and for the defence of *Aretina*, had accidentally fallen upon the before-mentioned house of pleasure, which because he had lost his own armour, he had taken alongst with him that morning, and because of them had been pursued by this Gentleman, whom he had now disarmed, who was *Osiris*, general of that rebellious Army, which opposed the interest of their native Prince: The King of *Thracia*, after these three old and intimate acquaintances had

witneſſed to each other their kynd reſentments of former favours. *Oſiris* aſhamed of his ingratitude, and fearing puniſhment, humbled himſelf upon his knees before *Philarites*, and made him this confeſſion. Generous Prince, albeit the immenſe number, and unpardonable qualities of my crimes, might detract from the truth of what I am to ſay, yet believe, Sir, that my conſcience ſick now with repentance, will freely vomite up theſe noxious humors by which it was formerly ſo much diſtempered: It is not, Sir, that I intend to buy with this confeſſion the continuance of my life, which becauſe it is ſo ſpotted with errours, will be perſecuted by legions of divine puniſhments; I rather abhorre then deſire it, no Sir, it is the ſence of duty, preſented to my Judgement by a dying temper, which wrings it from me, wherefore, Sir, I ſhall unbury to you a miſtery, wherin your repoſe is much intereſſed; and by which, if I cannot wipe off my former rogueries; yet at leaſt, I ſhall evite the Commiſſion of new crimes. Sir, many of your Nobles (of whom I ſhall deliver yow a particular liſt) have combined amongſt themſelves, to levy an Army, hoping that I ſhould have, according to my undertaking, either killed you privately, or have brought you to them as a priſoner, in order to this deſign.

I have waited at your houſe of pleaſure till

this morning, at which time, perceiving this Gentleman in your Armour; I followed him expecting to have had you at my devotion; but providence, whose decrees are unrepealable, hath ordered it otherwise. Our rendesvouze is to be six dayes hence; so that, Sir, ye may prevent the disorders which we have projected.

Aristobulus had all this time darted such looks at the Martiall Knight, as evidenced sufficiently his rage against him; but at last, when that impostume of rage broke, it blustered forth this envennomed matter,

Base *Menaleon*, dares fate declair war against the immortal Gods, by shouldering up an Interest, which is so much their enemie: and shall the feet of thy cowardisnes, be still so swift as to carry thee away from their and my just revenge: no, no, thou must resolve to quite that Life, which thy want of Courage endeares to thee above thy Repute; and I will rather resolve to pudle my Sword in the blood of a Traytour, then suffer thy Treason to remain unpunished.

The Martiall Knight convinced that *Philarites* and *Megista* knew his courage, resolved to shew them his patience, and so returned this answer.

My innocency (*Aristobulus*) needed not the patronage of my Sword; if ye had as much

patience,

patience, as I have courage; yet seeing ye will choose no other Umpires, but our Swords. Assure your self, that my courage is not so fast a sleep, as that it needs such clamorous opprobries to awake it: nor is my Sword so fixt in its Sheath, as that it needs such shrewd pulls to pluck it out. Come, come, experiment that Gallantrie which ye so call in question; and receive a just punishment from him, who was once willing to pardon your escapes.

They were brisling up their despight, ready to exchange their noble Lives; when *Philarites* (whose common Friendship to both made him an Enemie to both their resolutions) lodged *Aristobulus* in his armes; intreating *Megistus* to keep fast the *Martiall Knight*, *Aristobulus* screwing himself out of *Philarites* embraces, and finding that his revenge behoved to be differred till another occasion: bolted away, leaving the *Martiall Knight* this adiew. Dregg thy worthless Life, through these disasters, which the just Gods are preparing for thee; and live fears Martyre, till occasion suffers thee to relaps within my power. *Philarites* rode after him, hoping to reconcile them, but all in vain, for *Aristobulus* horse carried him away.

Philarites was because of this discourse, and at the intercession of the *Martiall Knight*, induced

induced to pardon *Osiris*; and returning to *Monanthropus*, and *Arsina*, (who were much satisfied with the sight of the *Martial Knight*) it was resolved, that *Osiris* should be left at the house of pleasure, both as an hostage of what he had promised, as also to ease him because of his desperate wounds. And that *Philarites* should endeavour before the six dayes were expired to ensure the Bonte-sense of that irreconcilable faction.

Affairs thus ordered, *Philarites* entreats them to go alongst with him to visite the sweetest Hermitage in the World; wherein they might see a Gentleman, who being a stranger, entreated my Father (said he) to gratifie him with some retired valley, wherin he might cloister up himself for the residue of his Life; whereupon this valley was given him, in which he hath at his own expence built a House, Orchard and Garden; which the Universe cannot equall; here hath he lived these fifteen years by past, tutured by the rigidest austeritie, humane nature is able to endure; by this time they were advanced as far as the avenues of the house, where, betwixt two files of well ranged trees, coasting upon the water, they perceived a Gentleman, walking the pace of a funerall; followed by two pages in a mourning liverie; his face mantled with Melancholy, resembled a

rich

rich cloth of Gold, concealed under a black Tiffanie, where the coruscant splendor did but scarsly peep out. His cheeks stood like empty palaces, where those noble Guests, Beautie, and Vivacitie, had lodged formerly; and his whole body resembled an house of pleasure, appropriated to be a Charnell house. They no sooner perceived him, than they lighted down, and after the first Salutes, *Megistus*, thus bespoke him.

Sir, it is not to divert, but to divertise you, that we come to profer you our attendance; wherefore if ye apprehend, that our Society suits evil, either with your leasure, or pleasure, We beg that ye would congediate us instantly.

Gentlemen, (replyed the Melancholy knight) ye may easily perceive, that my hard destiny hath placed Melancholies all destroying Sword, at the door of joyes Paradice, to forbid me a free entrie: and albeit it change the kinds of my torture, yet it never changes the desire, and designe it hath to torture me. Yet Company is a torture which seems more unsupportable to me than any other; because I am sensible, that others there suffer with me; yee are now in a place, wherein yee can observe nothing that is worthy, besides the unvaluable worth of him who bestowed the use of the place upon me.

This pleasant valley, which was mantled with

with a pleasantly pyled grass, was Garlanded every where, by nature, with curious flowers; in its middle did run a sweet river, which by its frequent windings, shew how unwilling it was to leave so sweet a valley; one of its bancks was twifed with Orange, Figg, and other pleasant trees. Whose fruit hang down, as if they seemed desirous to fall in the lap of their Grandmother the Earth. From this, they went in to a well proportioned Chappell, whose floor being white Marble, was indented in the middle with many Deaths, Heads, don courteously in black. It was hung round with dead mens Skuls, in each whereof stood a great waxe-taper, which brunt continually; from the middle of the roofe did hing a hearse of cipress, all deckt with faded flowers; under it stood the statue of a young Lady, in white Marble likewise, wherein the artist had been so happy, as that it seemed twains with her whom it represented; at the one end was placed an Altar, all in black Velvet (with which all the room was Tapistried) all spangled with wormes, tears, and bleeding hearts wrought in golden Embroidery. It was then the hour, wherein he used to celebrate the obsequies of his dead Lady: wherefore he entreated *Arcina*, and the other Knights to share with him in his devotions, which when they had yeelded to, there entered two Gentlewomen

men in deep mourning, with two Lutes; who were consorted in their singing by two Priests; all choise voices, the Organs likewise helped them to tremble out these lugubrious Lines;

Since she is gone, why stay I here?
Seing we were one, and she my dear,
My halfless Soul must sure be lame,
This bell doth tell, that it may blame
My leaden motion to that sacred place,
Where with devotion, I her ravishing face
May still admire, with eyes divided of sorrow,
From whom the Sun so clear, yet further light
might borrow.
But sure, the Gods will not admit that I,
Should so near sit to such a dignity,
Let her then live, whilst faded I,
Must ever grieve, and never dye.

He had all this time kneeled before her Statue, and profused so his tears, as that he seemed to wish the place whereon her Statue stood. Devotions ended, they dined; and after dinner he conducted them to a Park, whereunder stately Oaks, and tale Firres, did run a great many Dear, whose heads were so well branched, that they seemed to glory in being natures Cuckolds, the Lyon, Leopard, and Tygre likewise (tamed as it were by the dejectedly majestick looks of their

their Master) grazed contentedly. From this they entered a Garden, where all the Figures were cut out in Deaths-heads, and hemmed in with Dead-mens bones: in one corner of this Garden was a walk, guarded upon both sides by Cipress-trees, each whereof was topped by a skull; at the one end stood a Tombe, and at the other a Grave; here *Aretina* begged of him the Story of that Peerless Lady, whose death he so devoutely bemoaned: to which he returnde this answer.

Madam, that question renewes to me these Convulsion-fits of dispare, by which my torngred soul is so much distempered, and rackles that sore, which is incurable, though the Gods themselves were my Physitians; for I mourn for what is past; and since it is impossible, that the preter it should be recalled, it is impossible that my wound should be cured: Yet, Madam, lest I should seem not to prefer to my private repose, the satisfaction of one who is so fare in affinity with her, as to be of her sex and qualitie, I shall relate to you that tragick History, which exhibits to me the legend of my Life.

Whilst *Lacedemon* grovelled under the feet of fate, burrioured by the hand of its own Patriots; a Knight called *Lacerus*, married a Lady who shortly dying, left one Daughter, whose beauty and parts, made her fully equivalle numbers

numbers of other Children; and who, because of her features, as well as of her oneness, was every way singular: it appears that the Excellency of this one, encouraged him to marry that he might beget moe, so that before his widowes bed had left the impression of his first Lady, he gives it that of a second; who after his young Daughter had creeped up to the years of marriage, seing that she extenuated her beauty, and fearing that she might extenuate her Sons fortune, she treated her with all these rigours, that a step-humour could suggerate to her; blunting her confidence, and narrowing her expence, so that her fathers house did appear a prison to her. A young Gentleman who lived in the same Countie, and was there much admired both for the greatness of his parts, and goodness of his humour; regrating this downweighed condition, frequents much *Lucii* house, and goes oft a hunting with him: hoping to gain *Piseta's* affection, (for so was the Daughter called) neither failed he in his project, for importunity and opportunity, did in end engage *Piseta* to him. Which *Ipseta* (this was the Gentlemans name) managed so discretly, as that none could bottome the mistery; at last press'd by *Piseta*, that he would relive her from that servitude, under which he truckled: and desirous to enjoy so peerless a Mistress, he

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suits for her at her fathers hands, who deferred his answer till he should consult his oraculous wife; who dissuaded him from the match, and endeavoured to affront the Gentleman; and after many delayes which she twisted continually, her rage at last lanced it self so far, as to cause threaten him: Whereupon *Ipsetus*, after many conflicts, resolves to go abroad; having first obtained *Piseta's* consent and promise, never either to love or marry any person else; which he desired she might seal with a Sacred Oath: not that he jealoused the stabilitie of her Faith, but to secure himself against these doubts, and future jealousies, which is too anxious, Love might suggest to him. *Ipsetus* is no sooner gone, then that pernicious Step-mother, whom the custom of doing mischief, had made bold to execute, and the intense desire to ruine this poor Lady, had made cunning to contrive all that her hellish-heart could invent; did now with more cruelty and less fear then formerly, continue to afflict poor *Piseta*. But amongst her other projects, this ensuing prank was the blow which was hardest to be warded; because it disarmed her of her Fathers protection; which she sconced her self alwayes with formerly. She writes a Letter, as directed from one, *Noretus*, a pedling Merchant of *Lacedemon*: wherein he thanked her for the encouragement she gave him to con-

tinue in his affection, and regrated with her her Fathers and Step-mothers rigour. This Letter she sewed in a Pin-cushion, which a dying Lady had bestowed upon her, and which because of that, she had alwayes kept very diligently. This being done, she addresses her self to her husband, and there with tear-bedabled eyes, she condoles his Daughters folly; which did so prostitute her affection, and might possibly prostrate her body to such mean persons as *Noretus* was, and acquainted him how she had received Letters from him; and as she was informed by one of her Maids, was coverted up in her Pin-cushion: Wherefore, she resolved to seek presently the Pin-cushion before himself. *Piseta* is sent for, from whom her Step-mother seeks it; whereat *Piseta*, sorry that her Step-mother should seek that, which she behoved to refuse; denies modestly with a blush to give it. Her Father perceiving that she both blushed and denyed it, flings away immediately to her Chamber; and taking it away with him, rips it up, and finds the Letter, which soothed all that was told him. When he had collationed this with *Noretus*, giving his daughter some Gloves and Ribbons, (which the honest Gentleman had given out of his affection to the family which had alwayes imployed him) all is concluded infallibly; This so inflamed him, that those flames of rage

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brunt his fatherly affection to ashes; and armed him with the cruellest of resolutions against her: wherupon calling for her, he first chid, and then beat her; so that scarce so much life was left her, as to resent the miseries under which she lay loaded. But after that her hard destiny had lent her further strength, that it might sport it self yet longer with her afflictions, she teared away her year like dayes, in regrating the sadness of her misfortunes, till at last like a too young branch, she yeelds under the unsupportableness of her burden; and resolves to leave her Fathers house, which her Step-mothers malice had enchanted: and to sanctuary her self in some unknown corner, where at least none should upbraid her with the disproportionatedness of her condition to her birth: having thus packt up these Jewels which her Mother had delivered to her Nurse to be given her, she steals away one morning to *Lacedemon*; but being wearied with such foot Journeys, she retires into a meddow, a mile from the City, where after half an hours stay, she perceives a Lady with her waiting maid come in a hackney Coach, to breath in some Country-air. After they had taken a walk or two, *Piseta* accoasts the Lady, and laying out his condition to her, entreated her Ladiships charity in promoting her to some service; the other who was a Baud, glad of such a servant

accepted her in her own service, assuring her that she should be tasked with nothing that was difficult: So that both being willing, she takes her in Coach with her, and alots her a Chamber very well equipaged, and the next morning cloathes her in a new Gown, and all other necessaries. That night I (whose youth clustred forth continually new grapes of wickedness) came in to ravell away my time and moneys in that mother City, and recourse immediately to the house of that old Baud, where I used to feast my lust at all occasions; at my entrie she rejoyced (as she said) at my good fortune; for she was able to give me the faireſt and sweeteſt Maid she had ever eyed; but told me, that I behoved to double her Salary: I who thought gold but money, when imployed to such uses, pactioned with her for a double fee: Whereupon she brought me in to *Piseta's* chamber, and retiring, lockt the door behind her. *Piseta* was imploying her time and needle very industriously, when my approach startled her: I must acknowledge that never any was so admiration-beaten as I was, at the first sight of that divine beauty; but when I began to carresse her, she entreated me to be more reserved, and the more I pressed her, the more she recoiled: at last, longing to enjoy so desirable an object, I asked, why dwelt she here, being of so coy an humour. I came here to

serve

ſerve my Miſtreſs, but not to ſuffer ſuch uncivil addreſſes (replyed *Piſeta*) which ſuits as ill with your diſcretion, as they do with my modeſty. This anſwer touched my very ſoul, and finding that chance rather then reſolution had guided me hither, I informed her, how ſhe was in a miſtake; whereupon, poor Lady, falling upon her knees, ſhe begged from my Sword, an iſſue to her endleſs troubles; and told me her birth, and the occaſion of her coming there; with ſuch ſpeats of tears, as were able to hurrie away before them, the ſtrongeſt bancks of obſtinat perverſneſs, and with ſo pathetick expreſſions, as were eloquent enough to enforce the greateſt of cowards, to unſheath his ſword in her quarrell. I found by her relation, that ſhe was the ſame perſon whom I was to go in ſuit of, and acquainted her with my Name and Style, which did much encourage her. Lady (ſaid I to her) if I ſhall extricat you out of this danger, and re-enſtate you in your former liberty, will you condiſcend to marry me, to which after ſome reluctancie ſhe at laſt condeſcended; upon which I went to that old Baud, and menaced her with the diſcovery of her wickedneſs, if ſhe diſmiſt not that young Lady, whom ſhe had ſo betrayed, and withall ſatisfied her for what expence ſhe could alleadge ſhe was at, and brought her to mine own houſe,

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where I waited upon her without offering the leaſt indignity to her perſon, till our love was authorized by Marriage.

But alas, this ſummer of joy laſted not long; for a fourthnight after our Marriage, a Pilgrim did one morning deſire to ſpeake with *Piſeta*, whoſe devotion made this ſuit very acceptable. When ſhe came in view, the Pilgrim after a profound reverence thus occoaſts her; *Madam*, My misfortune muſt ſure be unavoidable, when notwithſtanding, both of the number and zeal of my ſervices, and in ſpight of your own vertuous inclination, it hath carryed you to forfeit your engagment to me, and becauſe that my happineſs, and your honour, were inſolvably twiſted together, to enrigide you ſo far againſt me, as that ye were content rather to risk your own repute, then to ſuffer the integrity of my happineſs: if I ſhed not my blood in your quarrell, it was becauſe ye wanted daring enimies, and if ye were kept from the knowledge of what I ſuffered for you; it was out of fear to make you ſuffer with me; but that I was racked continually by your diſaſters, the Gods who are now my puniſhers, may in that be my witneſs. But alas, *Madam*, I had offended too much theſe juſt Dieties, to expect ſuch promotions from them, and they were too intimatly knowing to your condour, to ſuffer that match to be made in Heaven:

Heaven: neither would I (if I were not weary of this Life) remember the Gods, by re-iterating my complaints, how I was guilty of so boundless presumption, which deserves as many chastisements as there dwells Thunderbolts in the Clouds to punish it withall; yet, *Madam*, as one who reposes all his weight upon one thing, must needs fall if that fail him, so seing I only lived to do you service, I must now die since my services are rebuted, and with that pulling a Dagger out of his sleeve, he sent it to his own heart, to acquaint it that he behoved to die: *Piseta* convinced that this was her dear *Ipsetus*, and reflecting upon her own ingratitude, retired immediately to her Chamber, and there uncloathing her self, she went to bed, and calling for me, immediatly she expressed her self thus to me.

It must be an unsupportable burden of grief (Dear Husband) which your al-curing presence is not able to alleviat, and since I am criminell, both in slighting my Oath, and in murthering the lovely *Ipsetus*, why should I yet commit another crime in endeavouring to evite the punishment? And since I was not so vertuous, as to take example by others, I should be now so vertuous, as to desire others to take example by me. My own conscience hath sentenced me guilty of death; why should not then my

own

own grief execute that so just a sentence? and why should I by prolonging my life, leave my self a possibilty of being yet more vitious? No, no, Dear Husband, the Gods are too just, to suffer me to live to betray you, who hath betrayed him whom I loved once as well as you. And since the bonds of promise were not, they have reason to try, if the bonds of death be strong enough to fetter me. Neither could they suffer that your progeny should have been contagioned by the vitious Leprosie of such a Mother, or that your liberty of matching one to your vertues, should have been forbidden you by the valueless Life of the worthiless *Pisena*.

These words epilogued her life, and made me a lifeless witness, of her tear-creating death, leaving me nothing but as much grief in Legacie, as my never idle eyes shall be able to pay, although they imploy the whole stock of my moisture, for acquitting me of that obligation.

FINIS.